THE

RAGGED SCHOOL UNION MAGAZINE.

Papers, Original and Selected.

LIVERPOOL AND ITS RAGGED SCHOOLS.

THERE is a peculiar kind of interest attaching to any place over which the eye has lingered for the last time; memory fondly cherishes the recollections connected with such a scene, and recalls the conflicting emotions, the various thoughts, and deep-drawn sigh that heaved the bosom there. Such are the associations connected with the town and port of Liverpool in the heart of many a true-born Englishman, who thence has taken his departure from home and kindred, and the land of his birth, to some far distant colony of his mother country. And such is the place Liverpool holds in the cherished recollections of many a poor wandering outcast, who, after being received into a London Ragged School or Refuge, and there taught and cared for, has been equipped and sent out from thence to some one of our flourishing colonies, there to earn a honest livelihood, and attain a position in society he could scarcely have hoped to have reached in this more densely populated country.

The Ragged Schools of Birmingham, Brighton, and Carlisle, of Southampton, Sunderland, and York, with those of Aberdeen, Edinburgh, and Perth, have at various times occupied portions of our pages. Liverpool, too, has been noticed by us. And it seems fitting, from the important position this town and port holds in relation to the mercantile and manufacturing interests of the country, that its schools should be held in such high estimation by its merchant princes, as by the attention and support given them, they might be justly taken as models of Ragged Schools for all the northern parts of the country.

It is difficult to realize the fact, that this place, now famous and so populous, was once a lone solitude, probably covered with forest trees, beneath which ancient Druids celebrated their superstitious rites in circles of unhewn stones, some of which, the Calder stones, still exist within a few miles of Liverpool. It does not appear to have presented a very tempting locality to the early conquerors of Britain. The hardy Romans do not seem even temporarily to have occupied its site, not a single Roman coin, or trace of Roman encampment having ever been discovered here. The first people of whom any traces have been found are the Danes. It subsequently passed into the hands of Saxon thanes, and Norman knights, and was subject to the feudal sway. Under the Plantagenets, and Tudors, and Stuarts, it grew and flourished, until now, under the illustrious house of Hanover, and especially in the reign of our most gracious and beloved Queen, we behold it in the zenith of its prosperity, and on the pinnacle of its greatness; with a commerce of the annual value of thirty-six millions sterling, extending the wide world over, and with a population of about half a million. Such is the Liverpool of the present day, with its spacious streets adorned with noble buildings, and thickly studded with churches and

chapels, where the pure gospel of eternal life is preached to listening thousands, by some of the most princely orators of the age; whilst the magnificent river Mersey, with the long line of commodious docks in which the riches of nations float, on the side of the town that is washed by its tides, adds to the beauty no less than to the wealth of the town, the latter being proved and the former increased by the lovely suburban retreats on its opposite banks and along its shores, rendered accessible by numerous and convenient conveyances.

Among such a population as that of Liverpool, there are to be found the merchant princes, and the thriving trader; there are the sons of science, and the sons of toil; there is the skilful artizan, and the weather-beaten sailor, who here finds his temporary home; and there are also those whom no guild enfranchises, and whom no profession, trade, or occupation can describe,—the vagrant class, amongst whom are generally found the criminal poor. Of children of this class, it is computed there are from fifteen to twenty thousand unprovided with any means of instruction.

We have recorded in a former volume of our magazine, the statement made by Lord Shaftesbury, "that the annual loss to Liverpool from the commission of crime and its results, was about £700,000." It is therefore no unnecessary work, in which those are engaged, who seek to instruct and elevate this degraded portion of humanity. It is to meet the wants of this numerous and important class that the Liverpool Ragged School Union has been formed. Eight years have sped since this Society sprang into existence. It was on May 2nd, 1848, that its first public meeting was convened in the Collegiate Institution, and its proceedings presided over by the mayor of the town. Its objects, principles, and plans, almost a *facsimile* to our own, were propounded and approved. Its professed intentions were to encourage and extend the operations of the few Ragged Schools, which, like the early droppings of a shower, had marked a few spots on the vast sphere of needy Liverpool, as well as to accomplish the opening of fresh schools. The banner of Catholicity and unsectarianism was unfurled and hoisted, on which, in legible characters, was the bold affirmation that the instruction intended to be promoted, should be decidedly religious, having its foundation on the authorised version of the Bible alone. To the "*mire and the gutter*," was the grand order of the day, and with unflinching bravery, indomitable perseverance, and faithful obedience to the watch-word, this devoted band marched to attack the strong-holds of the adversary of souls. Harper Street, Toxteth Park, serves as a fitting specimen of the scenes of their aggressive movements, inasmuch as the locality was so notorious that it had become proverbial as the place where "the inhabitants pay no rent, and keep no Sabbath." In schools, planted in this and similar localities, were quickly gathered the children of beggars, scavengers, gipsies, thieves, outcasts, vagabonds, and the homeless. Day Schools for the infant portions, who, neglected by their parents during the day, were imbibing the contaminations of street associations. Evening and Sabbath Schools for the juveniles and adults, who, only at such times, can be brought under the influence of instruction. Feeding and Industrial Schools for the friendless and destitute.

The operations of the Society advanced but slowly. The receipts of the Union were small. But the good done by its aid and influence

must not be measured by that standard. Private local efforts were induced, and considerable sums were locally raised towards establishing and carrying on schools independently of aid given by this Society, which, like our own, does not support entirely any one school.

By the end of the second year we find there were in operation 15 schools with an attendance of 2,847; third year, 23 schools; fourth year, 28 schools, attendance, 2,763; fifth year, 30 schools, attendance, 3,260; sixth year, 32 schools, attendance, 3,411; seventh year, 33 schools, attendance, 3,732. We could but wish the progress of the last two years had been equal to the first five, for the necessities of Liverpool are large and increasing, and the operations now carried on very inadequate. For only in January, 1854, it was computed * by a statician in Liverpool, on data carefully collated, that out of its round population, now amounting to 400,000 souls, there are 67,000 children between the ages of three and a half and twelve, classed as "poor," who either are receiving, or who are in the need of assistance from the richer part of the community for their education. According to the same authority, the accommodation actually provided is not adequate for more than 39,500, thus leaving a residue of 27,500, from which, however, it is right to deduct one-fifth, or 5,500, which number may be considered fairly to represent the average of those who, from illness or other causes, are unable to attend. This leaves the large number of 22,000 children for whom no school accommodation is apparently provided. The National, Congregational, and District Schools are chiefly attended by the children of persons who, though occupying a humble sphere in life, both value education for their offspring, and can and do contribute towards it by a weekly payment; it is evident that the greater portion of the residue, 22,000, as above, is composed of the most destitute, and therefore the most neglected children in the town. Deducting the 3,700 who are gathered into the schools already established from the 22,000, leaves upwards of 18,300 for whose benefit nothing is at present doing. Gratifying as any measure of progress made by our friends in Liverpool may be, it is clear from their own showing that the ground, so far from being occupied, can hardly be said to be entered upon. We are, however, glad to find, deficient as is the instrumentality for fairly coping with the necessities of Liverpool, that a right spirit is possessed by the few there engaged in the Ragged School enterprise, and that they are doing what is in their power for adding to the number and stimulating one another to increased exertion and upon improved plans. On the 27th of November last, an aggregate meeting of the teachers was held, when 420 were present. The topics for elucidation for that occasion were Ragged Schools: 1, as a Work of Faith; 2, a Work of Hope; 3, a Work of Love; and 4, the Ragged School Teacher's Difficulties and Encouragements. The four subjects were enlarged upon and enforced by four Ministers of the town of various denominations.

Of the 33 schools now in operation, 30 are Day and Evening Schools, and 3 Industrial. A short time since we had the privilege of visiting several of these, and have much pleasure in bearing testimony as to the efficient manner in which they were being conducted. We were particularly pleased with the Industrial School in Soho Street. This school

* See Sixth Report, p. 4.

is in the seventh year of its history, and consequently is almost co-existent with the Union itself. At all events, it may be regarded as its elder child in point of maturity of plan and efficiency of operations, no less than from the period of its existence. In this school are taught various branches of industry, which form the staple of industrial occupation. The operations are most efficiently carried on under the superintendence of a most indefatigable master and mistress. There were present 85 boys and 52 girls, who were occupied as follows:—

Boys employed—6 in the printing room, 26 making paper bags, 6 in the tailors' room, 6 shoemaking, 4 as assistants to the cook, 8 as door-keepers and messengers, 29 sorting bristles, etc.; total 85. Girls employed—22 making clothes, sold to children at a low price, 16 making corn sample bags, 12 washing and household work, 2 door-keepers; total 52.

The premises are spacious and cheerful, and there is one feature in the establishment not to be overlooked, viz., the band. About one o'clock, just before dinner, the boys and girls are assembled in their adjoining play-ground, when the band steps forward with all due and conceivable consequence. It is composed of four fifes, a cornopean, two triangles, and a drum. This exercise affords a wholesome recreation, whilst it imparts cheerfulness, and gives opportunity for the cultivation of musical taste where it is possessed.

The benefits that have resulted from the labours of our friends, limited as they have been, can never be told by the pen of finite man. Nevertheless, tokens of the Divine favour and blessing have not been wanting, as the following few incidents, culled as samples from a mass of documents, will serve to illustrate. These benefits have been sanitary and social, as well as of an individual character. When the school was opened in Pembroke Street, the neighbours complained of it as a nuisance, but now it is regarded by them as a great blessing to the inhabitants. A little girl, attending Scotland Road School, was made the means of reclaiming her father from habits of intemperance, by calling his attention to a passage of the New Testament on the subject. The family were at that time occupying a miserable cellar, but subsequently, the whole family advanced in comfort and respectability, till, when last heard of, they were renting a house at £30 per annum. One Industrial School has been successful in not only educating, but providing situations for no fewer than 289 scholars in the course of six years, and 20 of that number kept the situation first obtained for upwards of three years. The utility of the schools in Liverpool had become so manifest, that the recorder of Liverpool, in delivering his charge to the grand jury, in February, 1852, the period when the number of the schools had been doubled, adverted to the pleasing fact, that the state of crime in Liverpool was below the usual average; he added, "that among the influences tending to the prevention of crime, the institution of Ragged Schools stood conspicuous.

It is well to have nearly 4,000 children of these "dangerous classes" come under the voice of instruction, and in some greater or less degree under the influence of that charity which "is the bond of perfectness." But the work is only begun, for as we have already seen, there are some fifteen or twenty thousand children of these classes in Liverpool alone, uncared for and untaught, and shall the work stand still? Let us not forget the important position Liverpool occupies as a place of commerce

and emigration. It is a highway to the sister isle, and how many are there of Erin's children who find here their temporary resting place before crossing the mighty deep. And how desirable is it that appliances should be ready at hand wherewith to communicate to these children of want and woe, that which alone can make them truly rich and truly happy,—the pearl of great price,—"the peace that passeth understanding,"—a full pardon for all their sin, through the alone merits of the Redeemer.

Nor is this all. As the outlet for the teeming products of the mines and looms of our northern and midland counties, and the great rendezvous for the shipping of the western world, it in hardly possible to estimate too highly the importance of Liverpool in a social, political, and philanthropic aspect. We trust our Liverpool friends will duly appreciate this their important position, and gird themselves to the work; and most sincerely do we who are similarly engaged in the metropolis of the British empire, wish them God-speed in their endeavours. And we shall both do well to remember, that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

THE CLAIMS OF RAGGED SCHOOLS UPON THE CHRISTIAN CHURCH.

Ragged Schools, says the "Christian Cabinet," are no longer an experiment—their usefulness has been fully tested, and their results have justified the most sanguine expectations of their original founders. They are now admitted to be one of the great desiderata of the age—reaching, as they do, the condition and necessities of a class, in a way that secures their sympathies, and effecting, as they have done, a mighty revolution, where other experiments and agencies have failed. Viewing these institutions socially, politically, morally, and their relations to the church and society at large—they are unquestionably the moving spring by which a grand regeneration is to be effected. They are not like most institutions of the present day, that attempt to accomplish so much, and no more, but they affect to deal with the whole man—his head, heart, character, position, habits,—and the means adapted to gain this end are not less complete—he is taught a knowledge of divine and spiritual things—he is schooled in the rudiments of a secular education—he is trained to habits of industry, and acquires the elements of a trade or calling—in want, comforts are administered to him, and in trouble, medical assistance is rendered him—thus is he made not only to feel, think, and act for himself, but his soul, mind, body, become at one and the same time the objects of solicitude and care. Hitherto the great want of success connected with philanthropic schemes of every description, has been in attempting too little, and the void thus left required to be filled up as chance might offer, or circumstances permit. There was no co-working of different parts, or a complete adaptation to every circumstance—for instance, how frequently, when the aim was to instruct the mind or convert the soul, the man perhaps at the same time prostrated in body, has been left by his Christian instructor, pained, starved, destitute. On the other hand, when charity has assisted to alleviate his wants, and ameliorate his condition, how seldom has it laboured to teach him, not only his higher duties, but how, by usefully employing his talents, and by a right application of his efforts, he would be improving the means God gave him, and be filling an important position in society, whilst his home would become at once virtuous, comfortable, and happy. Ragged Schools blend both objects happily together, not by intermittent gifts and appeals, that satisfy a temporary want, or make but a momentary impression, and

then leave the man as he was; but by a continual and assiduous perseverance, in practically working out a moral change, both in mind and body—so that the depraved character himself becomes interested in these high aims, because suitable to his condition and circumstances, and sees something more loving, virtuous, generous, disinterested in man—something better and nobler in human nature than he had ever before witnessed or conceived—and thus the man, his heart, feelings, and emotions are unconsciously, but gratefully, brought under the power of the teachers' influence, and is gradually led from the low, grovelling position of ignorance, depravity, and vice, to the dignity of a thinking, intelligent, useful, active member of society.

It is impossible to estimate the work of reformation that has been carried out by these schools; how many have been taught a knowledge of God, and their duty to man, and received the elements of a good education—how many criminals have been reclaimed from the paths of vice—how many fallen females have been restored to society—how many vagrants have been trained to useful occupations—how many fathers and mothers, formerly ignorant, dissipated, improvident, have become blessings to their children, and the children blessings to the parents, and homes that were previously the scenes of filth, wretchedness, and disease, have become abodes of cleanliness, good management, and provident industry.

Considering these schools, then, as a remedy for a moral evil, and judging their value on the ground of political economy, irrespective of those still higher objects they are chiefly intended to serve, it becomes a question of much interest, how far they might be made national, if not in connection with the state, yet by the free-will offering of a Christian and enlightened public. There is no denying that whilst they serve a national purpose, they are at the same time, evidently a national benefit. The safety of society, by their existence, is materially guaranteed—poor rates are reduced, disease is circumscribed, crime is decreased, and the expense of our prison establishments become less burdensome, and thus they are the means of saving a large amount of expenditure, that would otherwise be made by the government of the country. It is very evident, however, from the many class distinctions, and especially the denominational differences among Christians throughout England, Ragged Schools are not likely to become the recipients of a state endowment; it is therefore an important enquiry, how far churchmen and the different classes of dissenters are willing to unite on common ground, for the erection and support of one such school in each parish of the kingdom—in furtherance of their common faith, and the amelioration of the present condition of their countrymen?

Churches must not rest satisfied by simply confining their operations to Sunday and day schools, where the better classes may obtain the instruction required; it is their duty more particularly to search to the very depths, and bring up the dregs of society to the surface, and apply the remedy to them who are so depraved and destitute, as neither to seek nor desire a cure for themselves—and what means more suitable than a Ragged School? or, in what way can it be more effectually carried out, than by conjoint efforts, and contributions to a common fund by every church and chapel in each parish?

The world is a workshop where all must labour—one church may be an anvil, another a hammer, and a third a forge—but all are necessary conjointly to complete the engineering difficulty, or to set the powerful locomotive in motion. Differences which are not essential, must not therefore debar from co-operating and discharging plain duty, else we may give up our Protestantism at once. Religion, faith, charity, cannot stand apart and see crime, misery, and vice stalk in giant form throughout the land, without any attempt to arrest their progress.

Already the foundations of society are beginning to shake, and who knows when the chaotic elements, at present smouldering, may burst forth in

volcanic form, and in terrific revenge for the church's indifference! Above all, are Christians on their duty, when millions of their fellow countrymen are rapidly sinking in the stream of eternal perdition, and whilst lookers on, yet lend no helping hand to save? Or must the care and instruction of those too depraved in crime and ignorance, be left to the charity and sympathy of non-professors of religion? Is the world to become more generous than the church? or is Christian charity to be extinguished by the moralist's philanthropy? We forbear to urge the value of the soul, the dignity of the mind, and the sympathies of humanity, as reasons for immediate action. If Christian duty, experience and privilege, do not persuade—with the still higher example of heaven, riches being laid aside for the poverty and sufferings of earth—no other incentives will.

What a glorious sight would the church itself present to the world, in the combined efforts of all denominations in each parish, towards the attainment of this great end! And what a different aspect to the present, would the surface of society in a few years exhibit! whilst the schools themselves would become noble auxiliaries to the church, the city mission, and other charitable institutions. Under whatever phasis these schools are viewed, they present objects of interest and usefulness, combining the temporal and spiritual, the present and eternal; and are the most fitted to reach and operate on the destitute masses of society, in a way that can be claimed by no other institution of the present day.

Let every minister of every evangelical denomination concert with each other, in their respective districts, as to the means of carrying out this Christian and philanthropic work; and by an earnest appeal to their people, and with a properly organized body of laymen, they will be able to begin and execute one of the noblest structures on earth; the results of which, commenced in time, will reach into the far distant eternity.

RAGGED SCHOOL HYMNOLOGY.

It is only of late years that the propriety of introducing music into schools, as a branch of education, has been recognised. As with most discoveries pertaining to educational science, the idea was first promulgated on the continent; for there it was first seen that, as there are faculties which cognise sounds and duration, it follows that they are capable of, and ought to receive appropriate culture. In France, through the energetic labours of Wilhem, music was introduced as a branch of mental culture into the governmental schools, with the happiest results. It is mainly due to the zealous teachings of Hickson, Mainzer, and Hullah, that the system has become so rooted in England, that there are now few efficient schools for the poorer classes in which the elements of music are not taught. That the benefit derived is not merely moral, but that it influences favourably the industrial pursuits of the labourer there can be no doubt; for, in the words of a quaint writer, "a cobbler who smooths his wax-ends with a song will do as much work in a day, as one given to fretting will effect in a week."

If these remarks are true as regards the upper strata of the labouring class, they are still more applicable to the classes among whom Ragged Schools are planted. Probably there is no section of society so fond of singing as those who tenant the rookeries of London. Like the stunted shrubs, we often find *trying* to grow in polluted atmosphere, so music is with many, a sign that the days of sinless amusement are not altogether forgotten, and that nature, though chilled, is not dead. Hence, at all hours of the day, and ofttimes far into the night, the alleys of London are rendered vocal with sweet sounds. It is true, that the favourite melodies are not always such as would please a refined taste, nor are the words selected usually of the most healthy character; for, on the contrary, ear-splitting tones, and coarse

sentiments, too much prevail in these degraded districts. With a musical taste so early developed, we need not wonder when we notice the dense mass of *gamins* who surround the brass bands and listen with rapt attention, or who throng the streets when the Italian organists disturb the peace of quiet families.

One fact, too, must not be omitted, as it partially accounts for the love of music evinced by the lower classes. Many of the adults follow the calling of vocalists, or compose those nigger-bands—whose eccentric costumes and more *outré* movements serve to amuse, if they fail to instruct, "young England." Few large Ragged Schools, indeed, could be visited without the attention being directed to scholars who materially assist their parents by singing in the streets at night. For example, at one period last year, about ten boys and girls attending the Pear Street School, were accustomed to sing in tap-rooms at night, either alone, or accompanied by their parents.

To the moral evils resulting from these practices we need scarcely refer. When the sinful deed is *sung*, it follows as a necessary sequence that the evil action will be speedily *committed*. Hence, children in these districts are found prematurely old in vice; and acts which would cause the blush of shame to mantle on the cheek of the educated adult, are committed either with indifference or with the positive applause of their comrades. Nor would it be difficult to tell how many females have been misled through attending those concert-rooms which abound in low districts, where music is paid for by drink, and where the intoxicating draught ends in ruin, temporal and eternal. But, most painful sight of all, round these hot-beds of vice, groups of children may always be found craving for admission. In fact, in order to obtain the means of frequenting these places, mere infants commence a career of petty theft, which ends in Newgate, or the hulks. Yet grave magistrates licence these plague-spots—supplying fuel to a fire which would else die out—and then, forsooth, express surprise that juvenile crime is not extinct!

Thus has it been shown how influential for good or evil is the love of melody amongst the lower classes. To multitudes, songs are the only sermons to which they will hearken; and contain the sole moral lessons which they are led to reduce to practice. He then was no common thinker who said, "So that I make the ballads, I care not who makes the laws!"

It is well then that most Ragged Schools have made some provision for the gratification of an emotion so powerful, and, when rightly directed, so conducive to physical and moral development. Secular melodies, healthy in sentiment, and the still more elevating "songs of Zion" have tended to supersede those foolish strains which only tend to lead poor perishing souls more easily in the downward path to perdition. Nor is this the sole benefit which has arisen from Ragged Schools making singing so prominent an element in the *method* of education. For many schools, so disorderly as to render it sometimes questionable whether their existence was not a cruel act to the locality, have become civilized, if not christianised, by the sweet sounds, and the precious words to which they were linked.

Impressions like these have led the Committees of Hinde's Mews and Agar Town, and other schools, to devote an hour weekly to the singing of secular, temperance, and religious melodies; and it is pleasing to notice how the pupils flock to the schools on the evenings thus dedicated to harmony. As Sunday to the saint, so is "singing-night" to many a ragged child. Recently, too, an attempt has been made by the Gray's Yard School to teach simple airs by notation on the black board. As a result, though their acquirements, as might be expected, are limited, the scholars already sing more in unison, and in a more sustained key, and they execute their favourite airs with credit to their teacher. Whether this plan could be generally adopted it is somewhat difficult to determine, the time for secular and religious instruction being so limited. But probably in adult schools, if an evening could

statedly be devoted to musical practice, it would serve to wean many young men from those low concert-rooms, where he is esteemed the jolliest companion who can drink hardest, or swear and lie with the least compunction. Saturday evening might well be devoted to this exercise, it being the great concert-night at public-houses.

The benefit which has already accrued to the wretched by-ways of London from the introduction of sacred melodies into Ragged Schools can scarcely be estimated, and assuredly not exaggerated. Cast into a good soil, the seed already presents a fruitage which indicates many a pleasant harvest yet to be. Thus not rarely when penetrating into the foul alleys of Westminster we hear the members of our "mothers' meetings" whiling their babes to sleep by singing the simple melodies their children have learned at school. Hence in spots which, from their intense depravity, almost mocked Hope out of countenance,

> "Thoughts of eternal beauty are embalmed
> In accents soft as those whereby sick child is calmed."

Often, too, do we notice children sitting in quiet groups while they consecrate the foulest alleys of Lisson Grove and St. Giles by singing the simple strains which they had acquired in the Ragged School. Never have we observed them molested by the outcasts by whom they were surrounded, whilst singing the praise of Him who loveth the lowliest; nay, the heavenward song seemed to exert a soothing influence on bold blasphemers and notorious thieves, too clever to be caught, or on wretched girls, unsexed by their profligacy. Often, too, have we noticed these poor outcasts, in the worst parts of the aptly-named "Devil's Acre" of Westminster, stealthily listening to this *true* preaching of infant lips; and we doubt not that in many cases it has been the God-appointed mode of bringing prodigals to the Cross they had hitherto despised.

But in referring to good effected through the agency of Ragged School singing, we have not mere inferences to deal with; for the only difficulty, where facts of interest abound, consists in the selection—for the record contained in a recent Report of the Union Mews School is but a type of incidents which occur in the history of every well-conducted Ragged School. Thus we read that "It is very gratifying to have received from mothers of two of the children attending the Infant School, who lately died, thankful testimony that often, whilst lying ill, they repeated and sang verses of the hymns which they had read at school." Two instances may be fitly narrated to show that the influence of strains which told of duty and of blessing was not evanescent.

A child about three years old attended the infant class of Field Lane Ragged School for some time. Regular in attendance, he was marked by earnest attention and deep reverence. Like many other religiously-disposed children, he was remarkable for simple faith; and the name of Christ was ever as sweet music to his ear. He became seriously and hopelessly ill. Conscious of approaching death, he passed his days singing the beautiful hymns he had been taught at school. The one so popular in the district, entitled "The Promised Land," was reiterated night and day. When his waning strength precluded his singing it any longer, he continually besought his mother and sister to sing it to him, and thus the weary hours were whiled away by the enlivening strain. When his teacher visited him, heartily did he respond "Amen" at the close of prayer; he then requested his friends again to sing "The Promised Land." Nor did he end here, for, like all true disciples, he became anointed as a preacher of the everlasting Gospel by the Holy Spirit, and said, "Mother, will you meet me in the promised land? Sister, I shall soon be in the promised land; shall I ever see you there?" After his teacher left his lowly abode he again begged his mother to sing his favourite hymn, and whilst they were singing the line,

> "Jesus is the king of the promised land,"

he fell asleep in this world to wake in that bright country of whose glories he had received no faint fore-glimpse.

Another incident illustrative of the abiding influence of Ragged School hymnology is equally pleasing, more especially as pertaining to a class of young men who once seemed deaf to every claim of duty. The Ragged School in Portland Town is attended by a very rough class of lads, and it requires the utmost tact and kindness on the part of the teachers to preclude constant outbreaks of temper; indeed, noise is their definition of fun. They are exceedingly fond of music, and as many possess powerful, if not melodious voices, the permission to sing their favourite secular and religious pieces oft-times serves as a bribe to reduce the most disorderly to obedience. About fifteen of these young men recently enlisted into the militia, but they still gladly attended the school in the evening when opportunity served. After the preliminary drilling they were transferred to the camp at Aldershott. By way of economising their scanty finances, they determined to walk there, and to escape notice they travelled by night. To lighten the weary journey, like Paul and Silas, they sang God's praises by midnight. The road, so to speak, was sown with holy psalmody. Many a lattice was opened as the strain of these wayfarers broke on the sleepless ear; and to many it gave no faint idea of the utterances of the angelic choir when they sang the inaugural hymn of the Prince of Peace.

Facts like these amply testify that the work of the Ragged School teacher is not altogether abortive. Sterile spots there are, yea many; but is not the fertile loam also there? and, as such, only requiring that the good seed of the kingdom be sown broadcast, and that the genial rays of the Sun of Righteousness arise, to yield a bounteous harvest? For who may tell whether many a poor, breadless orphan, or adults still more steeped in sin, will not, through the hymnology of the Ragged School, acquire the key-note of the song of Moses and the Lamb, which they will finish in the Land of Eternal Song? For we believe that the promise is not annulled—and if it needed to be repealed, the amanuensis of God would not have been instructed to record it—"I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah, because they called thee an *outcast!*" In this case, then, as in all that pertains to labour in Christ's vineyard, in the words of the father of inductive philosophy, "It is far better to *believe* than to *know*!"

MEETING OF PAID TEACHERS.

THE second meeting of paid Ragged School Teachers was held December 12th, at the School Room, Honduras Street, Golden Lane. About 110 sat down to tea. It was delightful to see such a company of devoted labourers gathered from the various parts of the metropolis, ceasing for a short space from their accustomed toils, amongst the heirs of "*the mire and the gutter*," that they might spend an evening in company with their fellow workers, and enjoy the benefits of social intercourse. The tea over, tables were cleared, and the proceedings of the evening commenced by a hymn of praise and prayer. The chair was taken by Mr. W. Locke, Hon. Secretary to the Ragged School Union.

In introducing the business of the evening, the chairman stated that he was happy in meeting them again. He felt deep interest in their personal welfare, as well as anxious in any way possible to promote their success in the important work in which they were engaged. That work, it should be borne in mind, was mainly to teach the children under their care, the truths and doctrines of the Gospel, to lead them to the feet of the Saviour; and he trusted they would never fail to keep in view the prominent feature of Ragged School work, viz.: the salvation of the soul.

The Report of the Committee of the Association, which was then read, stated,—

The first meeting of paid Teachers was held twelve months since, and was convened under the instructions of the Committee of the Ragged School Union. The object contemplated was to afford opportunity for free interchange of thought and conversation upon Ragged School work, as well as to give an expression of sympathy and regard to the Teachers employed in the schools, under the auspices of the Union. The time was when Ragged School work was conducted on a very limited scale, and by voluntary agency alone. But as, under the Divine blessing, it has become so extended in its operations, that, in addition to upwards of 1,800 voluntary Teachers, as numbered at the last annual meeting of the Ragged School Union, 320 paid Teachers were to be added; this fact not only induced feelings of gratitude to Almighty God for such tokens of the Divine approval and blessing, but awakened a desire to recognise this band of labourers in the Ragged School cause.

At the meeting held on Nov. 30, 1854, several practical and useful topics were conversationally discussed. The last considered on that occasion was,

"*What plans could be adopted by which Teachers could mutually improve their intellectual and social condition?*"

The importance of personal and individual advancement of the paid Teachers, the promotion of their spirituality of mind and cultivation of intellect, was expressed, and unanimously admitted. With a view to accomplish these things, it was suggested that steps be taken to establish four district libraries of school and other useful books, by which the Teachers and Secretaries of schools could have opportunity to peruse and select the best adapted for their own use in teaching; that the paid Teachers, as a whole, form themselves into an Association, divide themselves into four sections, and have monthly or quarterly meetings in their own district for conversational intercourse; that at such meetings an essay by one of themselves be read on some given subject relating to Ragged School work; and that opportunities be sought for visiting each other's schools, whereby practical and useful hints might be interchanged.

It was at length agreed "That this meeting resolve itself into an Association of 'Paid Ragged School Teachers;' and that the officers of the Ragged School Union be solicited to make arrangements for holding district meetings."

"That the further consideration of this subject be adjourned till a future opportunity of meeting in a body could be obtained."

"That in the mean time a Provisional Committee of twelve masters be formed, who shall meet and devise plans for carrying out the object, and submit those plans for approval at a subsequent meeting."

In accordance with the above suggestions, four district meetings were held in the month of March last, presided over by Mr. Gent, at each of which the whole subject was fully discussed. At each divisional meeting four masters were chosen to form a Committee for the Association. At the district meetings it was unanimously agreed that the Association be formed, and 95 Teachers entered their names as desirous of being admitted as members.

The Committee so appointed have met, and, assisted by the Ragged School Union Secretary and school agents, have drawn up the following Rules:—

I.—That the name of this Association be, "The Ragged School Teachers' Association."

II.—That the object of this Association be, to promote the religious, social, and intellectual interests of all paid masters, mistresses, and assistants engaged in any department of Ragged School operations carried on under the auspices of the Ragged School Union.

III.—That meetings for social conference; discussion of some practical topic relating to the work of Ragged School teaching; or the delivery of a lecture, be held in each of the four districts of London, in the months of May, August, and November, and that the general meeting be held annually in February. That all meetings be commenced and closed with prayer, and terminate as near to nine o'clock as possible, excepting when by a majority of two-thirds of members present it be decided to continue the proceedings till half-past nine.

IV.—That for the management of the business of this Association a Committee be appointed annually, to consist of four masters to be chosen by each district, one of whom shall be appointed secretary for that district, and act in concert with one of the officers of the Ragged School Union,

who shall be solicited to act as general Secretary for the entire Association.

V.—That every male member contributing annually the sum of two shillings, and every female member the sum of one shilling, in advance, shall have the privilege of attending any meeting of the Association, and that the money so raised shall be devoted first to the defraying incidental expenses, and the balance appropriated to the purchase of specimen books, school material, and objects suitable for Lectures to Teachers and Scholars. But in no case shall the expenditure exceed the income of the Association.

VI.—That any person ceasing to be a Paid Ragged School Teacher, shall have no right to a renewal of the ticket of membership; but should such renewal be requested, the granting of it shall be considered and determined at the district meeting, which decision shall be final.

VII.—That in the event of the Association becoming defunct, any property that may be accumulated by the contributions of the Teachers—the gifts of friends—grants from the Ragged School Union—or any other source, shall be handed over to the Committee of the Ragged School Union, to be disposed of as they shall deem best.

With a view to the carrying out these plans, the Committee solicited the services of Mr. Ferry, one of the School agents of the Ragged School Union, to act as general secretary *(pro tem.)*

With a view to giving a practical illustration of the beneficial tendencies of the plans proposed by this Association, the Committee had obtained the kind services of J. W. Nutt, Esq., to deliver a conversational lecture on

"TEACHING FROM SYSTEMATISED OBJECTS."

The Committee are desirous that at this and all other meetings of this Association, the dignity and importance of Ragged School work should be held prominent, bearing in mind the words addressed on the occasion of the former meeting by the Hon. Secretary of the Union, viz.: that "*it is an honourable work*"—*a noble work—and a glorious work. A work that must never be separated from the Gospel itself.* And that while it is necessary to pay attention to the secular instruction imparted to the ragged, neglected, and otherwise uncared for ones that are gathered into our schools, means by which gospel truths may be imparted, with efficiency and effect, to the saving of the soul, should be regarded as of sacred and paramount importance. "*The ear of the wise seeketh knowledge.*" But it is "*he that winneth souls is wise.*"

The Report having been received, it was resolved that arrangements be made for holding the first quarterly District Meetings in the month of February, 1856, of which notice would be given on the wrapper of the Ragged School Union Magazine.

Mr. Nutt then came forward and addressed the teachers on the advantages of connecting the system of book teaching with a system of teaching from objects; and in teaching from objects, the many benefits that would arise from exhibiting to the eye of the child, specimen series of objects, such as the cocoa-nut, from its natural state on the tree, through all the processes of manufacture, until it is wrought into brushes and mats; silk, as spun by the silk-worm, till converted into an article of dress; linen from the fibres, as grown in various countries, until wrought into fine linen. Mr. Nutt produced a great variety of beautiful specimens he had collected. He stated he had been many years connected with schools, and had had much experience in teaching, and had found much good result from combining this kind of instruction with book teaching. Object teaching begun at the root, and traced the subject through all its branches, to its completion in an article of use, and greatly tended to interest, instruct, and awaken the thinking powers of children.

Several of the teachers spoke, and some stated, that they had, at the suggestion of the Lecturer, made on a former occasion, given the plan a trial in their schools, and found it work very beneficially. It was generally recommended, that the Committee of the Association endeavour to collect specimen series of objects of manufacture and commerce to form a cabinet for each district of London for the use of the teachers. The Chairman and other gentlemen present, kindly promised to contribute to the collection of specimen series, and books on educational subjects.*

A vote of thanks having been passed to the Lecturer and Chairman, the proceedings were concluded by praise and prayer.

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* Any contributions of specimen series, of articles of manufacture, works on education, for teachers, and specimens of school books, will be thankfully received by the Committee of the Association, and may be forwarded to 1, Exeter Hall.

THE EAST LONDON SHOE-BLACKS.

THE blue-coated Shoe-blacks recently convened a Meeting, at which they and their friends took tea together, and then proceeded to the business of the evening. From a document placed in our hands, we learn that these boys had been at work under the honorary superintendence of their kind friend, Mr. Wise, about fourteen months. In that period many difficulties and discouragements had been met with, in carrying on this excellent adjunct of the Ragged School cause. They have, however, been overcome, and the Society has been the means of bettering the condition of a large proportion of the 138 boys admitted, 58 of whom are considered permanently reclaimed. 14 of the lads being homeless, as well as friendless, are accommodated in a small Refuge belonging to the Society, in which the lads are lodged. The expense of lodging and food is mostly defrayed from their own daily earnings; and the Committee express a hope, that at no distant period, their object of making the Society of Shoe-blacks self-supporting, will be realized; but such is not yet the case; the Committee's liabilities being £22 beyond their assets. The attention paid by Mr. Wise, to the interests of the boys, has evidently not yet been overlooked or unappreciated by them, for on the occasion to which we refer, and after the Chairman had offered a few words of advice to the lads assembled, one of their number came forward, by permission of the chair, as a representative of the rest, and read a paper of which the following is a copy:—

"DEAR AND HONOURED SIR,—We, the undermentioned boys, forming a brigade entitled the East London Shoe-black Society, have for some time desired to present you with a gift in token of respect and affection, we therefore request your acceptance of this walking-stick as such token. We feel assured that you require no such stimulus as this from us in your labours of love. But we trust that we may be excused if in this manner we hand you the assurance of our grateful esteem. We also trust that it may please God for you long to remain in our midst, and that the blessing of those that consider the poor may rest and abide with you richly is the sincere and united prayer of,

"Sir, your very obedient servants,

"(Signed by twenty-three of the Boys.)"

On reading the words, "we hand you the assurance of our grateful esteem," the youth, in a very graceful manner, presented Mr. Wise a beautiful walking-stick, silver-mounted, with ivory-curved handle. This had been purchased by each boy willingly and voluntarily bearing his share of the cost. On the testimonial being received, Mr. Wise gave a short history of his labours among the poor of Whitechapel to the following effect:—

"MY DEAR FRIENDS,—Before I make any special reply to the kind observations you have made in presenting this testimonial to me, I think it may be useful if I give a sketch of my labour in the Lord, since I have been appointed as Scripture Reader to this parish.

"On the 1st of January, 1847, I was, by the good providence of God, placed in this parish by the Scripture Readers' Association.

"I was, at the outset, introduced to a few families by a Brother Reader, who has since left; but I found them very few and far between the mass which I was to visit; and my heart had almost failed me, as I exclaimed, "Who is sufficient for these things?" when an echo was heard, "My grace is sufficient for thee."

"The first two years were employed in searching out some of the "Lord's jewels," hidden amongst the wicked and depraved in the back rooms and garrets of my district, and I trust many were truly brought to know the Lord.

"My first addition to the work for which I was specially appointed, was assisting in the formation of the Eastern Branch of the Church of England Young Men's Society.

"About the end of the second year, when St. Jude's Church was opened, I assisted the Rev. Hugh Allen in forming and establishing his Sunday Schools, Clothing and Provident Funds, which were successfully accomplished. The teachers, as a testimony of their esteem and regret at my leaving, made me a valuable present.

"About this time, the Ragged School in Little North Street was given up; and being struck with the number of children destitute of knowledge constantly about the streets of my own district, whose parents were careless as to whether their children received any education or not, or incapable, by means of their poverty, to provide them with the means of instruction, I was led to think of a Ragged School, and spoke to the rector about it, who, after a little consideration, entered heartily into the matter, and, with the help of funds furnished by friends of the needy, an Evening School was opened in April, 1850; and in the summer of the same year, a Sunday afternoon School was opened by me in Colchester Street.

"I was at this time engaged at the National School-room on Sunday mornings, with a very important class of the elder boys, and continued so engaged till nearly the end of the first year of the Ragged School's existence.

"On the occasion of the first treat being given to the Ragged School children in the great school-room, I was presented by the children with a valuable book, a *Commentary on the Holy Scriptures*, which I have found very useful, together with addresses from teachers and children.

"The number of children attending the Evening School having increased to inconvenience, for want of room, it was found necessary to open another in Bucks Row. Our numbers here not being at all diminished by that, another was opened, and, at the rector's request, I undertook its superintendence, in Osborn Place. I continued the superintendence of both schools for some time, till, for my health's sake, I was induced to pass it into other hands, together with my Sunday afternoon School, and also to resign my class of boys at the great school-room.

"Being relieved from these, I next commenced a Morning Sunday School in this room, and then turned my attention to a Daily School, both of which, by God's blessing, have been very successful. The largest number of scholars in this room, at one time, has been 296.

"An Evening Class for adult males and also a Class for adult females, and the more advanced girls had been previously formed. From this class of females I have received, as a testimonial of their gratitude, a silver pencil-case with a gold pen, which I have had the good fortune to keep and very much value.

"My attention was next directed to a Dormitory for the utterly destitute boys, who attended our Evening School, by which, I suppose, hundreds of boys have been in some degree benefited by it.

"My next and last object was the formation of the Shoe-black Society, which was commenced in the following way:—

"I was invited to a tea-party at Robert Street, Adelphi, through the kindness of the gentlemen forming the Committee of the 'Red Society,' of Shoe-blacks; it was then thought desirable that there should be *Branch Societies* for other parts of the metropolis, and I was asked if I could not do something towards getting up one in the 'East.' At the time I felt the desirableness of it, but did not think myself of sufficient importance to undertake such a matter; but after making it a matter of prayer, I thought I ought to try, and having received so much unmerited kindness from all the gentlemen connected with the Ragged School Union, I felt that with their promised aid I should meet with every success.

"I formed and made my plans very early the following morning, and laid them before our rector, who soon kindly lent me all the aid he could. A meeting was called on 31st July, 1854, and a Committee was formed with the result of whose labours a pleasing testimony is here before us this night, of 40 boys gaining their livelihood by honest industry; and this night I receive with pleasure, though it is not unmixed with pain, their testimonial of love and esteem from these dear boys. I receive it with pleasure as an evidence that they believe some effort has been made to do them good, and as a mark of their gratitude, not only to me but to their gracious God, who, through me, has done them good. But this pleasure, as I said, is not unmixed with pain—pain at the thought that these boys should have deprived themselves of many little things they might have desired to have purchased, or it may even be that they have deprived themselves of things which they actually needed, thus to testify their thankfulness for the benefits which they have derived as members of this Shoe-black Society.

"I can only say, that I value much these tokens of affection and regard, and hope that, by my future conduct, I may amply prove that I have the interests of this Society at heart, and the interest of every member of it as well; remembering that

we are members one of another bound up together in the bundle of life. Remembering also, that it is not for man alone that I labour, or by the strength of man that I perform any good thing, but that my labour must be for the glory of God, and in firm reliance on his strength and assistance, and that we should all have to acknowledge, even if we did the best we could do, 'We are all unprofitable servants, and have only done what it was our duty to do.' "

Mr. M. Ware, Mr. J. G. Gent, Dr. Tripe, and Dr. Cory addressed the friends; the lads sang several of their hymns; a collection was made towards furnishing a more suitable room for a Dormitory than the one now used; and this very interesting meeting was closed by prayer.

REFORMATORY UNION.

In our last number we furnished a few particulars precisely in the same form in which they reached us of the formation of a central Society for promoting the establishment and increasing the efficiency of Reformatory institutions throughout the country, and designated the Reformatory Union. On carefully looking at those particulars, it will be apparent to our readers, that, for some unexplained reason or other, there is a studied omission of all reference to the word of God as the basis of religious teaching. In fact, the religious element of the training to be imparted in the Reformatories, so far as this new Union is concerned, is altogether ignored. This omission is ominous and serious, and, if premeditated and persisted in, will, we augur, prove fatal to the usefulness, if not to the very existence of the new-born effort. We, however, hope the omission has been caused from inadvertency, arising from the undue haste with which the friends at Hardwick Court resolved themselves into a central Society. We say *undue* haste, and had almost written unseemly haste, for on further inquiry we are informed by Mr. Hardwick Baker, at whose house the Union was formed, that its promoters had held no preliminary meeting, with a view to ascertain the necessity for such a central body, nor had they put forth any effort to bring into a focus the views of the Reformatory friends in general upon the subject. The meeting at Hardwick, therefore, was unknown to the great body of friends aiding the Reformatory movement; the consequence was, that at that meeting only six institutions were represented, which is not more than an eleventh of the whole.

Somewhat differently were the friends in London converging to the same central point. Early in 1855, the London friends of Ragged School Refuges, feeling the great need of more extended and systematic efforts for the reformation of juvenile criminals, desired to ascertain the feelings, views, and desires of their co-workers throughout the kingdom, for which purpose they addressed a circular to the officers of every Reformatory institution whose address could in any way be obtained, inviting them to a meeting for the consideration of important questions in relation to the work they had undertaken. This meeting was held last March at 3, Sussex Square. The Earl of Shaftesbury presided, and representatives from thirty institutions were present. The subject mostly discussed on that occasion was the necessity for amending the Youthful Offenders' Act of the previous session. This having received full consideration, arrangements were made for bringing the subject before Parliament, and the result was the amendment of the Act as given in our volume for last year, pages 195 and 196. Other subjects came under consideration in the morning and evening conferences, and with a view to give effect and permanency to this effort a Committee was formed. Among other duties, this Committee was to gather information upon the subject of Reformatories from all parts of the three kingdoms, to mature plans based upon that information that would tend to render the movement both extensive and effective, and was empowered to call a general meeting or aggregate conference, early in 1856, of friends interested in the question. This Committee has met from time to time, and

having arranged its plans, is now prepared to lay its report before its constituency, as may be gathered from the circular now lying before us, and of which the following is a copy:—

[*Proposed Form.*]

3, Sussex Square, Hyde Park, London,
December, ,1855.

Sir,

The Committee appointed at the Conference on Reformatories held here in March last have resolved to summon another and larger Conference on the same subject, and they beg to invite your attendance on the occasion. The Earl of Shaftesbury has kindly consented to preside. The Conference will assemble at 2 o'clock, p.m., on January 1856, at the Hanover Square Rooms, and the following are the objects of the Meeting:—

1. To receive a Report of the Sub-Committee as to the increase in the number of Reformatories since the last Conferences, the advances made in legislation, and the general progress of the question.
2. To consider the propriety of establishing in London a permanent Organization or Society, as a centre of information and a means of united action on the subject of Juvenile Reformation.

Resolutions will be proposed and seconded on these subjects, as arranged by the Committee, after which they will be open to discussion—on the understanding that those who speak will address themselves briefly to the question under consideration, and abide by the decision of the Chairman on points of order.

An early answer will oblige, as to your intention to comply with this invitation.

I have the honour to be,
For the Committee,
Your obedient servant,
ROBT. HANBURY, Jun.,
CONVENER.

These movements in London could not be unknown to the gentlemen who met in Gloucestershire, as two of the number, the Rev. S. Turner, and also Mr. Hardwick Baker, the chairman, were members of, and present at, the London Conference; the former, being also a member of the London Committee, had been summoned to each of its sittings. We hold, therefore, that the Reformatory Union, as framed at Hardwick, is, to say the least, premature; and, consequently, is very imperfect in its formation, and defective in its constitution. To remedy which, the London Committee invited a deputation from the Union to confer upon the subject, and if possible to agree upon an improved basis upon which the two bodies might amalgamate, and for the future form an effective and useful body. This conference was held on December 21st last, in Mr. Macgregor's Chambers, Temple, when, after a lengthened discussion, it was agreed to hold another conference in February next, and in the meantime for each body to ascertain the views of the parties they represent on the question at issue.

For the present, it must suffice for us to say that the Reformatory Union as now framed, cannot be recommended to our friends. It must, to be effective, be remodelled. This body is not the only one, unfortunately for themselves, that have made the effort to amalgamate the ever repellent elements of Trinitarianism with Unitarianism; Protestantism with Romanism; these are the rocks towards which we see the Reformatory Union drifting so soon after its launch towards the public for support, and on which, unless proper means be adopted, it must like all its predecessors be dashed to pieces. We earnestly recommend to its friends while they have the opportunity to revise their constitution, and for which purpose we cannot do better than advise the adoption of a rule to the following effect:—"That this Union shall exclude no denomination of Evangelical Christians, and that those Reformatories only be received into Union where the authorised version of the Word of God is the sole basis of religious teaching."

Poetry.

LINES FOR THE NEW YEAR.

WRITTEN FOR MUSIC.

MERRILY peal the cheerful bells,
Ringing the new year in;
Many a tale their music tells,—
Joys for the young to win:—
"*Coming of Age*"—"*Release from School*,"—
"*Being in Wedlock bound:*"
These are the pleasures which fancy's tool
Shapes at the stirring sound!

Since they rang last, with the selfsame chime,
Wonders have o'er us come;
Tramping of troops in the eastern clime,
Echoes of trump and drum:
Victories gain'd by His matchless might,
Who is our guard and guide;
Putting the Autocrat's boasts to flight,
Humbling his haughty pride!

But it is better by far to feel
How, in the year that's gone,
Many, accustom'd to lie and steal,
Have, by the Truth, been won:—
Ragged and wretched, neglected long,
Many, through Christian love,
Breathe the soft prayer, and the lofty song
Raise to the throne above.

Let us resolve, till the bells we hear
Ringing the *next* year in,
We will keep bringing "the far-off near,"
Snatching the lost from sin:—
Building the Sabbath and Ragged Schools,
Spite of the warlike strife;
Leading the young, by the Bible's rules,
Into "the path of life."

Money *for war* is a solid weight,
Taken from each one's store;
Hurried away by the *powers of state*,
Ne'er to be met with more.
Money *for saving the souls of men*,
Unto *the* LORD is given;
And HE will pay it us back again,
Here, and at last, in heaven!

Temple, Jan. 1, 1856. J. P.

Correspondence.

SUNDAY EVENING SCHOOLS.—A SUGGESTION.

To the Editor of the Ragged School Union Magazine.

SIR,—The subject of Sunday Evening Schools, which was discussed at the last Delegates' Meeting, is one which presses more and more upon the attention of the friends of Ragged Schools, not because the need for them is becoming greater, but because the zeal for them is becoming less. The time was, when the Sunday Evening School was considered the most interesting of all the Ragged School operations; because then was brought most prominently forward the first great object of Ragged Schools, the bringing of the word of God home to the hearts and consciences of the most ignorant and depraved, by means of voluntary teachers. It was then thought well worth a journey "into the wilderness" to see the heedless criminal and the wretched outcast, who shrunk from the light of day, and the neglected hardworking lad to whom attendance during the week was impossible, gathered round their friend and teacher,

"Taming their wild hearts to his loving hand,"

and listening to the unwonted words of Christian remonstrance and affection. We may acknowledge with thankfulness, that in the majority of our schools such a sight is still to be seen; but who would have prophesied seven years ago, that out of 136 schools opened expressly for a class which can only be effectually reached by evening instruction—opened expressly with a view to their religious benefit—only 73 would be open on the Sabbath evening? I have no wish now to examine the causes which have led so many voluntary teachers—particularly young men— to desert our schools. I fear that the hard work and discouragements which a zealous teacher must expect to meet with, have frightened away some, and that the love of change

has lured away others; and now that Exeter Hall is to be opened on Sunday evenings, I suppose the churches and chapels will be deserted in their turn for the greater excitement and throng of a more popular service.

But I have written this letter not for the purpose of complaining, but of offering a suggestion to the managers of schools who are unable to get a sufficient supply of teachers. I feel very strongly that it is useless to attempt to conduct a Sunday Evening School without such a supply. A disorderly school is worse than none at all. It is bad for the children, bad for the neighbourhood, bad for the teachers. I would therefore suggest, that where a Committee cannot have the school open, they should have a *single class*. It is not too much to take for granted, that connected with every school there is some one person who can teach and loves teaching; who feels the existence of an ignorant and godless generation of boys in his neighbourhood to be a terrible reality, and who is willing to sacrifice his Sunday evening to their benefit. Let him then try the plan of opening the school-room for a single class, of 20 or 12, or even of 6 boys, according to his opportunity and ability; not of boys taken at random, but of boys either recommended by the week-day master or whom in some other way he knows to be orderly and hopeful. Let him, excluding all others, do his best for these few boys; let him read with them, talk with them, pray with them. His class will soon become an object of ambition to the rest of the boys, and its existence will not only be a blessing to those of whom it is composed, but it will exercise a beneficial influence over the whole school.

One word as to the place in which such a class should be held. If not in the principal school room, it should at all events be in a room which all know and which is easy of access to all. For although other boys ought not to be admitted to the class, yet the teacher, either before or after the lesson, should be accessible to any who may wish to see him. If any boys are in distress, or are in need of comfort, encouragement, or advice, it is a good thing that they should know that there is a fixed time and place at which they are sure of finding a friend who will listen to them with attention and sympathy.

I am, &c., W.

THE HONEST RAGGED SCHOOL BOY.

To the Editor of the Ragged School Union Magazine.

14th November, 1855.

DEAR SIR,—I have the pleasure of communicating to you a pleasing incident illustrative of Ragged School training:—

Whilst waiting at the London Bridge terminus for a train, my attention was drawn to a policeman with a portmanteau, accompanied by a lad wet through, making his way to the lost luggage office; my curiosity was excited, and upon inquiry I found that some *person* delivered this portmanteau to the boy, who he met in the crowded streets, to carry to the station, when it appears the boy missed the employer, or the employer the boy, and the latter not finding the former, he addressed a policeman and told him the story, which was the cause of their coming to the office and leaving the luggage. I was pleased with the countenance of the boy, and to prevent his being unrewarded, gave him a mere trifle, and inquired his history. His name is John Smith, aged 14, and is one of four children, getting his living by perambulating the streets all day; and upon my inquiring whether he went to school, I found he attended the Foster Street Evening Ragged School. After depositing the portmanteau, the parties had not left more than a quarter of an hour, before they returned with the gentleman, whom the boy had recognised in the street, and when the lost property was found, the employer gave the boy *sixpence*. The lad did not appear disappointed at the trifle he had received, but on the other hand, pleased and rejoiced. I confess *I* felt much disappointed at the trifling remuneration the boy received, and in conversation with the clerk at the office, was informed that a similar missing of one another happened some time before, when the employer was the only person that appeared at the left luggage office, and in great consternation, as there was one hundred pounds in his portmanteau. It was never recovered.

These facts need no comment, from yours truly, G. C. P.

The Editor's Portfolio.

The Education that Children give themselves.

There is a branch of useful training which cannot be too heedfully regarded; I mean, *the education that children give themselves.* Their observation is ever alive and awake to the circumstances which pass around them; and from the circumstances thus observed, they are continually drawing their own conclusions. These observations and conclusions have a powerful influence in forming the character of youth. What is imparted in the way of direct instruction, they are apt to consider as efficient; they receive it, often, with downright suspicion; generally, perhaps, with a sort of undefined qualification and reserve. It is otherwise with what children discover for themselves. As matter of self-requisition, this is treasured up, and reasoned upon; it penetrates the mind, and influences the conduct, beyond all other lectures that are ever delivered. Whether it be for good, or whether it be for evil, the education of the child is principally derived *from its own observation of the actions, the words, the voice, the looks of those with whom it lives.* The fact is unquestionably so; and since the fact is so, it is impossible, surely, that the friends of truth can be too circumspect in the youthful prisoner, to avoid even the least appearance of evil. This great moral truth was keenly felt, and powerfully inoculated, even in the heathen world. But the reverence for truth of Christian parents, ought to reach immeasurably further. It is not enough that they set no bad example; it is indispensable that they should show forth a good one. It is not enough that they seem virtuous; it is indispensable that they be so.

The Children of the Queen's Servants.

Her Majesty having discovered that a large portion of the children of the domestics, and other servants, at Buckingham Palace, are very much neglected in the matter of education, has commanded that premises in Palace Street, Pimlico, should be fitted up as a school, and to be opened for educational purposes; a gentleman of tried ability in his vocation, has been appointed master. The whole expense will be defrayed by her Majesty. The number of scholars, of both sexes, at present eligible for admission is 66. An evening school will be established, for such of the elder children as may be prevented from attending in the day time.

Decrease of Crime.

From the statement recently made at the sessions, for the county of Devon, it would seem that crime is sensibly diminishing in the western districts. The corresponding period of 1854, it was 55; in 1853, it was 59; and in 1852, it was 58. The average number of the three preceding years was 57; whereas it is now 36.

The Children's Gallery.

NO HOME.

I pity those who have no home,
But beg their bread, or idly roam;
Some young as I, no mother's care,
Nor father's tender kindness share.

Like them, without a home, and wild,
I might have been a beggar's child,
The pains of hunger oft to feel,
And learn, like some of them, to steal.

I pity them, and if I could,
How should I like to do them good;
To tell them of a Saviour's love,
And of a better world above.

That world of joy, that home of peace,
Where love shall never, never cease;
Where there is room for all to meet;
Before our Heavenly Father's seat.

DON'T WASTE A PIN.

In the year 1789, a boy, called Lafitte, first appeared in Paris. He was poor, and greatly desired to obtain an inferior place in a banking house. Furnished with a letter of introduction, he went to the house of a rich Swiss banker to ask for employment. He was friendless, timid, and care-worn, and the banker thinking him unfit for a clerk, told him he had no room for him in the office. The lad left the richly-gilded room with a sad heart. While crossing the court-yard, with a drooping head, he saw a pin on the ground; he stooped down, took it up, and placed it carefully in the corner of his coat. He did not think, at the time that this act, so trifling in itself, would be the turning point in his life, and the means of his future splendid success. The banker saw from his window what had taken place, and attaching great importance to trifles, he was impressed by the circumstance. This simple action gave him a key to the character of Lafitte. It was a proof of order and prudence; and he thought that a young man who could thus take care of a pin, would surely make a good clerk, and meet the just and good wishes of his employer. The same evening Lafitte received a note from the banker, offering him a situation in the counting-house, and asking him to come and fill the place at once. The discerning banker was not deceived in his hopes; for his son found that the young pin-saver possessed all the good qualities he expected. From a clerk Lafitte soon advanced to be cashier, and was at length received into partnership, and afterwards became the owner of the largest bank in Paris, and one of the richest men in the world. He was not only rich, generous, great, and powerful, but was chosen a Deputy of the people, and made President of the Council of Ministers, and was in every respect the most influential citizen in France.

Notices of Meetings.

NEWPORT, MONMOUTH.

A Meeting was held of the Friar's Fields Ragged School on December 13th, the object of which was to bring its claims more prominently before the public, and also to assist in defraying certain expenses which had been incurred in conducting the institution since the commencement. The room, which has recently been greatly improved, presented a renovated appearance, being decorated with evergreens. There were the representatives of several religious denominations present, who, having partaken of tea, the Rev. G. Griffith was voted to the chair. Mr. W. Flint, jun., who has been labouring in the cause of Ragged Schools for above two years, presented a financial statement, from which it appeared that since August 1853, Mr. Collier and himself had collected about £24 from the inhabitants of the town and neighbourhood, and he also stated how that had been appropriated. Mr. Flint made some lengthy remarks on the general objects of these institutions, adverted to the aids he had received, and noticed in favourable terms the efforts of Mr. Jones, the conductor of the Day School. Instances of special contributions by ladies and gentlemen to pay for the education of the poorest children during the week were mentioned, and the plan was recommended to the benevolent as worthy of more extended observation. The school will in future be under a Committee's direction.

RAMSGATE.

The Annual Meeting of this School was held in the Music Hall, Nov. 16th, 1855. Lieut.-General Williams, R.E., occupied the chair. The meeting was opened with prayer. The Report was read by Dr. Henderson.

The Rev. Mr. Sale, the Rev. Mr. Wheeler, the Rev. Mr. Poulten, the Rev. Mr. Armitage, and the Rev. Mr. Field, clergymen; the Rev. Mr. Burs, Independent Minister; the Rev. Mr. Sargent, Wesleyan Minister; and the Rev. Mr. Etheridge, Baptist Minister; W. Whitehead, Esq., the newly-appointed deputy of the town; Joseph Payne, Esq., Dr. Graham, Mr Walford, and other gentlemen, were on the platform; and most of them took part in the proceedings. The attendance was large and respectable. The Report was encouraging, the speeches were good, and the collection was larger than that of any preceding year. The proceedings concluded with the Doxology.

GIFFIN STREET, DEPTFORD.

The Annual Meeting of the Ragged Industrial School was held in the Lecture Hall on Tuesday evening, December 11th, when General Alexander presided.

The Report gave an encouraging view of the progress and state of the institution; the Sunday and the Week Evening Schools being numerously attended; the Infant School, held in the morning and afternoon, had been greatly increased since the present building had been occupied, and a total of upwards of three hundred children instructed. The Provident Clothing Fund has been well sustained; also the Tailor's Class and the Girls' Needlework Class are continued. Divine Service is held on Sunday mornings and Wednesday evenings. The children were suitably addressed by the Rev. J. W. Close. The cause was advocated by J. Payne, Esq., the Rev. Messrs. Lucy, Pulling, and Russell, and by Messrs. Milne and Heaton. A large company assembled at tea, and the spacious hall was filled with a deeply-interested audience; a good impression was produced by the meeting, and the prospect of increased usefulness is very encouraging; increased funds are required for this object, and it is believed they will not be wanting.

Papers, Original and Selected.

OUR SUNDAY EVENING SCHOOLS.—WHAT CAN BE DONE?

THE first struggling effort of the real Ragged School movement was put forth on the Sabbath evening, and the grand object of that effort was in keeping with the sanctity of the day. A few godly men and women in London, circumstanced as the honoured Raikes had been in Gloucester, saw in some of the lowest haunts of the metropolis crowds of shoeless, shirtless urchins spending their Sabbath time, some in fighting and cursing, others in gambling and cheating, while noise and riot were the common characteristics of the whole. To arouse the ire of such was generally followed by a shower of mud, stones, and missiles of a more offensive though perhaps of a less dangerous kind. The adults, although not actively taking part in the assault, were generally the aiders and abettors of those who did. Our memory enables us to fall back upon such scenes in the noted rookeries of St. Katherine's, St. Giles's, Whitechapel, Field Lane, and Westminster, through which, for self-protection, the police perambulated in couples, and in which it often required a score of constables to capture the coiner or the burglar they "wanted." Such localities were indeed

> "The plague-spots on our banner,
> Proud England's dark disgrace."

The respectable and the timid always avoided these sinks of iniquity, hence they were comparatively unknown to the surrounding inhabitants. These, however, were the places which the pioneers of Missions and Ragged Schools manfully entered, supported by God's good providence, and by tact, judgment, alms, and Gospel teaching, brought the first kindly influences to bear upon those Pariahs, that they had ever felt. The schools being opened in the midst of such places, two grand objects were secured; first, the right class only of scholars attended the schools; and, secondly, a right was established for ingress and egress to these localities for all connected with the schools, without their being considered as intruders. A kind of Christian surveillance was thus locally brought to bear upon the people, which had a powerful influence in checking open immorality; and in the school-room Bible truths, principles, and precepts were taught their children. The sacred songs there taught and sung to lively and suitable tunes, became popular, and those of a lewd character were superseded to a considerable extent. By such simple means the moral influence of the Christian teacher was felt throughout whole districts. It must not, however, be supposed that all went on smoothly at such a period in the school-room. No! the original promoters had to face many a danger, and overcome the sternest difficulties. We knew one of them, who had to stand "his ground against a charge of ragamuffins attempting to stab a superintendent, bursting open the door, rushing up the crazy staircase, leaping on the forms, overturning and breaking them, blowing out the lights, crashing the window glass, smashing the tables, and falling pell-mell

one over another, screaming, cursing, and swearing." It required no common heroism to make head or stand against difficulties of such a character. Kind perseverance, and a firm trust in God's providence and grace were sufficient to enable the early workers in Ragged Schools to found the movement upon a practical basis.

The work was then wholly carried on by unpaid teachers, and consequently confined to the Sabbath, and one, or at most two evenings in each week. So limited an effort was soon found to need extension, and the labours so well commenced, to require supplementing by those of paid agents. Hence arose Day Schools for infants, and Evening Schools for juveniles and adults. Facilities were afforded for mending and making garments, for enforcing cleanliness, for obtaining employment, and, in an almost endless variety of ways, for ameliorating the condition of the people and advancing their spiritual welfare; to give the working details of which would require a volume, and to know the full results of such labours we must be content to wait till that day when the secrets of all hearts shall be known, and the faithful steward hear his Lord say, "Ye have been faithful over a few things, I will make thee ruler over many."

God has, however, not left his servants without the seal of his approbation. Good, direct and positive, has been effected among the scholars, and indirectly through them upon their families and their homes. Suffice it for us to say, that some of our former scholars are now among our most earnest and effective teachers; many others have, after giving evidence of a change of heart, joined various Christian Churches; and a few, after preparatory training, are preaching to others that same Gospel which they have found to be the power of God unto the salvation of their own souls. We might refer to the good of a secondary character, and point to the successful efforts of 450 former Ragged Scholars who are now useful and thriving colonists in several of the British dependencies; to the 100 lads constantly employed by the Ragged School Shoe-black Society, under wholesome control, obtaining their own living, and in many cases becoming little capitalists by putting in their banks their surplus earnings. Many thousands of youths of both sexes, in other ways have found profitable employment, of whom about 800 have in the three last years fully complied with conditions somewhat stringent, and carried off the prizes offered by the Committee of the Ragged School Union for good character, in conjunction with long-continued service in one place. We repeat that good as these results undoubtedly are, they are only of a secondary character. The great and primary object for which Ragged Schools were first founded was to bring the leavening power of the Gospel of Jesus Christ to bear upon the lowest, or what is sometimes aptly called the dangerous class of society, in order to personal salvation. This high object achieved, and each individual possesses a self-elevating power from all that demoralises, into all that ennobles humanity. To stop short of this is to be satisfied with husks, while the bread-corn is ours by promise. We wish not to be mistaken here—we are far from undervaluing the lesser good, we have toiled early and late, have blended prayer with labour, and worked too hard to realise it, to do so. And now that God has granted us encouragement, in giving the early rains, we doubt not he will follow the latter rain with precious and more abundant fruits. He,

however, will be inquired of for these things, and bestow his blessings in answer to prayer, and in proportion to the labours of his servants.

This leads us to look at what is now being actually done for souls and for God in Ragged Schools on the Sabbath evening. Ragged schools are seldom opened before dinner, as it is found to be impracticable to obtain the attendance of the right class on the Sabbath morning. This arises from the late hours of a Saturday to which the lowest poor continue their callings. Their physical strength being more than usually exhausted, they afterwards indulge in additional rest, and when they arise, having no regard for the Lord's-day, they attend to trafficking, cooking, and house cleaning till past the dinner hour. In the afternoon, leisure begins to be enjoyed, but, unfortunately, the allurements of the fields and out-door games supersede, to a very considerable extent, the desire for self-improvement, hence the afternoon schools are but thinly attended. The shades of evening draw on, out-door gambols can no longer be continued, there are no attractions at home to spend the evening there, and their attendance at a place of worship could not be endured. Their case is met by the lighting up and comfortably warming the Ragged School room, and throwing wide open its doors for their admission, till as many have entered as the room will hold, or teachers present to instruct them. Against the remainder the doors are shut, and a policeman employed to keep them quiet, or to drive them off. Not long since, we made a hasty visit to half-a-dozen schools on a Sunday evening, when outside of each we found groups of boys and girls waiting for the next teacher that might arrive, in order that they might be admitted. On our appearing before the school-room door, a right hearty welcome was given us by each waiting group, hoping that we had come to teach, and that they, consequently, would be admitted. More recently, and in another part of London, our Sabbath evening visit was to two schools: in one were about 600 scholars, and in the other about 400; and yet, from their doors were that evening driven, by the police, about 100 who sought, but could not obtain admission. The great want was not so much school-room accommodation, or even funds, but *teachers!* TEACHERS!! TEACHERS!!!

In connection with the Ragged School Union, there are 138 separate buildings for school purposes, all of which are freely and pretty fully used during the week-day; but 74 only, or but little more than one-half of the entire number, are open on the Sunday evening. Nearly the whole of the remaining rooms are available for teaching the children of the destitute poor. The only want is *teachers!* TEACHERS!! TEACHERS!!!

In the 74 schools already in operation on the Sabbath evening, about 10,000 children are brought under the influence of Gospel teaching. This number, however, is only one-third of those who are eligible for admission to Ragged Schools; at least another third could be brought into the schools with little or no difficulty, if we had but *teachers!* TEACHERS!! TEACHERS!!!

We may truly quote our Lord's words, and say, "The harvest truly is great but the labourers are few." What can be done? To whom can we look for fresh accessions of workers. Our Lord encourages us to pray "the Lord of the harvest to send more labourers." We have

freely used this privilege, and God has kindly answered by influencing a body of 1,800 voluntary teachers to aid, more or less, in the noble cause; but as a large majority of them teach morning and afternoon in the usual Sunday Schools, they are unable to give every Sabbath evening to Ragged Schools, hence many attend alternate Sundays, or once in three or four weeks. It is therefore our duty, in addition to the privilege referred to, to go to "the market-places" and seek those who are unemployed, or waiting for some kindly direction as to where and how they can profitably use both time and talent.

These "market-places" are the churches of Christ, in whi chthere are at the present time thousands who are constantly drinking the pure milk of the Word, and are thereby strengthened and prepared for active service, but who are seldom, if ever, found putting forth *personal* effort for ministering to the spiritual wants of their neglected neighbours, and in consequence of the lack of that effort which they can, but do not give, multitudes are perishing in their sins around them. They are doubtless well prepared for the service, so far as their knowledge of the truth is concerned, and a little practice therefore only is needed to render them "apt to teach" what they know to others. They perhaps are only waiting the kind invitation of those who are bearing the burden of the service at the present time, or perhaps are looking for direction from their spiritual overseers as to the particular field upon which their labour shall be expended. And here we are grieved to say that rumour reaches us that some who have the oversight of churches use their influence in preventing their able-minded members from bearing their fair share of Sunday evening labour, not liking to see the pews they usually occupy in the place of worship either vacant or filled by strangers. Such was not our Lord's plan, for when his house was wanting in guests, he did not keep his household to fill up the vacancies, but commanded them to "Go out quickly into the streets and lanes of the city, and *bring in* hither the poor, and the maimed, and the halt, and the blind." They did his bidding; in they were brought, "and yet there is room." The remaining vacancies His servants were not to fill, for the command a second time was given with increasing emphasis, "Go out into the highways and hedges and *compel* them to come in, that my house may be filled."

Believing that on Sunday evenings Ragged Schools afford peculiar facilities not only for checking infidelity, but for disseminating a saving knowledge of Christ literally among the poor, the maimed, the halt, and the blind, and believing that these schools, when effectively conducted, possess large auxiliary powers for improving the social, moral, and spiritual condition of the people, and by that improvement prepare them for a just and profitable appreciation of the services of God's house, of the preaching of Christ's gospel, and the enjoyment of their privileges as members of a Christian Church, we cannot but conclude, that the Sunday Evening Ragged Schools are the handmaids and helpmates of Christian Churches. Those who are the overseers of those Churches will do well to lend them their kind and fostering care, for which purpose we append a list of the schools now open on the Sabbath evening, from about half-past six o'clock; at all of which fresh accessions of teachers will be a means of largely extending the work contemplated by their establishment.

The following are the Names of the Streets in which Sunday Evening Ragged Schools are conducted:—

EAST LONDON.

BETHNAL GREEN—
New Nichol Street.
Collingwood Street.
Anchor Street.
North Street.

SPITALFIELDS—
Hope Street.
Spicer Street.
Albert Street.

WHITECHAPEL—
Osborne Place.
Pell Street, London Docks.
Darby Street, do.

STEPNEY—
Carr Street.
Ratcliffe Square.
High Street, Poplar.

BISHOPSGATE—
Foster Street.
Hammond Square, Hoxton.

KINGSLAND—
Cock and Castle Lane.
Stoke Newington Rookery.

CENTRAL AND NORTH LONDON.

CITY—
Field Lane.
Shoe Lane.
Honduras Street.
Fox Court.
Lamb and Flag Court, Clerkenwell.

ISLINGTON, ETC.—
Ward's Place.
Agar Town, St. Pancras.
Brook Street, New Road.
Brunswick Buildings, Gray's Inn Road.

HOLBORN—
Whetstone Park.
Portugal Street.
Brewer's Court.
Charles Street.
Feathers Court.
Broad Street, St. Giles's.

WEST LONDON.

WESTMINSTER—
St. Ann's Lane.
Broadway.
Queen Square.

CHELSEA—
Exeter Buildings.
Christchurch.

MARYLEBONE—
Union Mews.
Hinde's Mews.
Marylebone Court.
Huntsworth Mews.

PADDINGTON—
George Street.
Church Place.
Richmond Street.
Portland Town.

BAYSWATER—
Elizabeth Place.
Vernon Mews.

Kensal Green.
Temperance Hall, Hammersmith.

SOUTH LONDON.

LAMBETH—
Doughty Street.
Palace Yard.
Jurston Street.
Robert Street.

BLACKFRIARS—
Ewer Street.

BOROUGH—
Harrow Street.
Chapel Place.
Victoria Place.
Lant Street.
White Street.
Lansdowne Place.

NEWINGTON—
Short Street.
Moreton Court.
Webber Row.

BERMONDSEY—
144, Railway Arch, Neckinger Road.
New Street.
Jacob Street.

CLAPHAM—
North Street.
White Square.
Union Street.
Stockwell Green.

Nelson Street, Camberwell.
High Street, Peckham.
Queen Street, Blackheath.
Giffin Street, Deptford.

It is proposed to add very largely to this list of schools by a deputation from the Committee of the Ragged School Union waiting upon every Committee whose school, for some cause or other, is closed to children on the Sabbath evening. While these efforts are being brought to bear, we earnestly entreat clergymen, ministers, and office-bearers in churches, to second our endeavours for extending the Redeemer's kingdom, by giving us their sympathy, their prayers, and sending to our help those to whom it may be said, "Why stand ye here all the day idle."

REFORMATORY MOVEMENT.

OUR article last month on the "Reformatory Union," has caused several letters to be addressed to us upon the subject, but for which we have not space for their insertion. Suffice it, however, to say, that, with one exception, they all concur in our conclusion, that if there be a Central Association for aiding the formation of Reformatories, and rendering those in existence increasingly efficient, but in no way controlling them or interfering in their management, that Central Society must, to be effective, take for its basis the Word of God. It must be soundly Protestant, and truly evangelical. It is not enough for particular institutions to include in their constitution the religious training of the inmates; in this respect, the Central or Parent Society *must be a sound model.* Failure here, upon so vital a question, would endanger the success of the whole movement. We learn

from a circular sent us that a Conference will be held this month in London for the establishment of a General Association, as a centre of information upon the important subject of the prevention of juvenile crime, and the reformation of young criminals. The rapid extension of interest in this question is manifested by the progress made lately in many institutions of a reformatory character; and the number which have been originated during the last year is a cheering indication of the practical efforts put forth in all quarters to supply Reformatories where, as yet, they have been unknown.

We have had occasion to express a hope that the conduct of these institutions would not be left to the formality of merely official superintendence, and thus a healthy tone of Christian philanthropy might be called into action, by a judicious co-operation between the Government and private individuals in this work. Endeavours have been made, it is true, to ignore the earnest labours of those who seek the real reformation of criminals by founding their instruction on the blessed truths of the Gospel; but the Conference to which we now refer will, no doubt, effectually prevent an evil of this sort, by uniting and encouraging those who found their efforts in this field on the firm basis of Scriptural truth, and stimulating others to help by the diffusion of accurate information on the question.

Roman Catholics have lately begun to establish Reformatories, but, as yet, they have nothing of this sort to point to as examples of their zeal. It is vain to think of a hearty co-operation in a work requiring definite principles of action, if men who love the Bible are to unite with those whose church authorities are opposed to its free use, and whose principles are maintained in direct opposition to its plainest teaching.

We must leave to the Romanists that liberty in this matter which of right belongs to their sect; but, as Protestants, we claim the liberty of teaching God's Word to the people, and we must use this high privilege alone if by joining with others our use of it would be interfered with in any degree.

The Conference will probably be interesting to all who are engaged in one or other of the hundred Reformatories, Refuges, Industrial Schools, and other similar institutions in Great Britain and Ireland, and we are informed that they will be invited to deliberate on this occasion by men who have had the largest experience on the subject.

Among these will be found the Earl of Shaftesbury, whose name is inseparably connected with the most successful efforts of this kind; Mr. R. Hanbury, junior, representing "The Boys' Refuge" (for 100 boys); Dr. Guthrie and Dr. Bell, from Edinburgh; Mr. Playfair, from the House of Refuge in Glasgow (for 240 inmates, soon to be increased to 400); Sheriff Watson and Mr. Thomson, from the Aberdeen Refuge; Mr. Bowker, from that of Brixton; Lord H. Cholmondeley, from the Hampshire Reformatory; Mr. Bowyer, from the New Road Reformatory (for 100 inmates); Mr. Wright, from the Institution at Brixton; and Mr. Dunscombe, from the Cork Refuge; Mr. Gent, from the Ragged School Union (numbering 136 schools in London); Mr. MacGregor, from the Shoe-black Societies (employing 130 boys); Mr. Maxwell, from the Girls' Refuge, Lisson Street (for 36 girls); Mr. Oliphant, from the Carlisle Reformatory; and Mr. Mounstephen, from the Field Lane Refuge, where accommodation is provided for 150 inmates.

Around these institutions there may be grouped, it is hoped, a large number of metropolitan and provincial Reformatories, and the collection and diffusion of information on the whole subject will, no doubt, urge into activity many whose efforts are at present desultory or ineffectual, chiefly from the want of some available centre of action.

FIELD LANE AND ITS RAGGED SCHOOL.

"RAGGEDY ho! raggeddy oh!" such is the burden of one of the "songs for the million," too often vented out amidst the clouds of tobacco, profanity, and hopelessness, provided for the entertainment of the lower classes. And

yet there is a moral—and a great one—to be elicited from these very rags, even without the assistance of Mr. William Barlow.

If you want a test of a really poor neighbourhood, you have only to multiply the number of large oyster-shells by the number of broken staircases, divide both by the amount of boys capable of turning wheels, and the result will probably be a disconnection between your handkerchief and its pocket. Such, at one time, was wholly—such still is partially—the condition of the vicinity of "Field Lane."

It is a sad, a melancholy spectacle, to see the dozens of pretty-faced children—pretty, despite their rags, and those, as Sydney Smith would have said, *Irish* rags—it is a bitter, a wicked, a cruel thought, that no helping hand should be nigh, that no kindly power should interpose between the rapid process from present disgrace to future destruction; and yet how many sink and are sinking daily, hourly, into that abyss of vile example and subsequent crime, unheeded, unwarned, and forgotten!

Is there a remedy? Need the districts of Field Lane, the vast neighbourhoods of Spitalfields and Whitechapel—to say nothing of the huge mass of ill-regulated places in the Borough—need these *always* remain under the cloud? Can no better employment be found for the poor boys or "street boys" than whistling till they learn to swear as a change, begging till they learn to thieve, and studying all those accomplishments which the law of England has ever repudiated, but which the feeling of England has yet proved itself unable to amend.

Then what becomes of the poor tramp? What fate can befall the poor fellow who has lived in utter ignorance, sinned in ignorance, and has found no better school-house than the "jug," no better schoolmaster than the "peeler" or the "beak?" What is to become of those whose only language is slang, with whom "being up to a few," "downy in the corner," "getting up stairs a little," "wiping out a bloke and catching the fish," (Field Lane language for picking a pocket)? What can be done for them? What can bring them back to the human nature they have lost? What *can* make the half-lost boy into the future man? What can whiten the rags of society, and present them as spotless linen before the throne of God?

Thanks to the painstaking love of human nature, aided and stimulated by the more lovely power of a heaven-inspired charity, even these poor outcasts are now cared for. "Field Lane" has its "Ragged School," and, unpromising as may be the appearance of many of its visitants, results, most satisfactorily attested, prove the immense value of even a *temporary* struggle to redeem virtue from vice, moral character from immoral degradation. We have ourselves known more than three instances, in which boys, who have obtained the blessing and benefit of this occasional but kindly instruction, have become respectable apprentices; and, in one case, we could speak of one who, from a state of hopeless poverty, though not of vice, now occupies a situation of heavy responsibility in a first-class London firm.

Then why should a poor man despair? Why should he think of himself only as one against whom society has put a fatal and irretrievable veto? Why should he think that a "fence" (and there are plenty of them near Field Lane) is his only friend, or a stolen handkerchief his only banker? Cannot that courage, that "pluck," so often displayed in so frightful a recklessness, be converted into the holier and more manly quality of moral force? We repeat that it *can*—and that most immediately, through the medium of the Ragged Schools. Let no one sneer at the name. Far better hearts have found their brief home of thought, many a brighter mind has gleaned its first notions, beneath these rough and rude buildings, than would be believed, save by those who have taught and worked with these poor neglected ones. We have ourselves witnessed an almost preternatural eagerness after knowledge (doubtless stimulated by a virtuous and loveable consciousness of deficiency), an indomitable perseverance, and a patient

attention in many a boy whose antecedents might have rendered him hopelessly lost. The kindly feeling of those who are willing to volunteer their services among so doubtful a class has the most powerful influence in changing the hearts and uplifting the minds of many who would be incapable of bearing a less refined style of education. With the lovely name of Florence Nightingale before us, we can only urge more and more upon the wives and daughters of England to continue the duty they have well begun. We would ask them to remember that those who nurture and care for the sick soul, and who snatch the poor and helpless boy from the vice that is dragging him down, are no less heroic, no less to be honoured, than those who have given the last cup of water, and said the last prayer over the soldier who had fought as well but with less happy fate than themselves. We have taken Sebastopol; may we ere long accomplish a greater victory. May Field Lane find its thousands of auxiliaries, and may we find our best reward in the inestimable spoil of thousands of young souls redeemed from their own ruin, and our disgrace.—*Educational Gazette.*

"WEE PAWNS."

We are glad to find that our Scottish friends are about to call the attention of the Legislature to one of the most unfair and fraudulent modes of doing business that is practised in any country, and by which petty theft is encouraged to an immense extent. The following particulars are furnished by Wm. Hector, Esq., Procurator-Fiscal of Renfrewshire, in a letter to Alexander M. Dunlop, Esq., M.P. He says,—

A very few years ago, the trade of broker or dealer in second-hand goods, old metal, and rags, was confined to the large towns in Scotland, and was in few hands; and the pernicious "Wee Pawn" system was then unknown. At the present day brokers abound, and are yearly increasing, in every town and village in the mining and manufacturing districts; and in most cases the "Wee Pawn" forms the principal, as it is the most lucrative part of the broker's business.

The nature of the broker's business, apart from that of the "Wee Pawn," recently engrafted on it, is too well known to require description. It may only be necessary to say that they keep an open door for the purchase of second-hand goods and old metals, and especially articles of domestic or personal use. The "Wee Pawn" system I will endeavour to describe, to enable you to understand it. The "Wee Pawn" establishment is essentially the same as that of the licensed pawnbroker. The premises are fitted up in compartments, and the goods, as received, classified and ticketed; but there is this difference in their mode of transacting their business, that while the licensed pawnbroker receives goods on pledge, and is bound to register, preserve, and return them, the other makes a pretence of purchasing the goods, and has a tacit understanding that he will retain them for the seller, and restore them to him on receiving a profit on the purchase price, calculated at the rate of one halfpenny per week for each shilling advanced, or at the rate of two hundred per cent. per annum. The broker thus affects to make a purchase, instead of receiving goods on pledge, to avoid the penalties of the Pawnbrokers' Act, and he reserves to himself the right either at once to sell or to retain and return the goods, as he finds most profitable. This mode of dealing is one-sided—unfair and fraudulent. It is also unfair to the regular pawnbroker; and it is used by thieves, drunken married women, dishonest servants, and others, who are desirous to have their transactions concealed, as the broker keeps no register.

Brokers' establishments generally, and particularly where the purchase of second-hand goods and metals is combined with the "Wee Pawn" system, have been found to be highly injurious to the public, and it is most desirable that they be placed under regulation and control by an Act of the Legislature.

I. Because they, by the facilities they afford for secretly disposing of second-hand goods, metals, and other articles, incite to and encourage crime, and prevent its detection and punishment.

My long experience as a public prosecutor, in a populous manufacturing and mining district contiguous to Glasgow, and where, from this proximity as well as local causes, crime greatly abounds, enables me unhesitatingly to state, that the brokers' establishments are at once an inducement to crime and the most formidable obstacles to its detection. In this opinion I believe every Procurator-Fiscal in the West of Scotland will concur; and, from correspondence with the Superintendents of Police, I am enabled to state their views of these establishments. Mr. Smart, the active and intelligent Superintendent of the Glasgow Police, has often publicly expressed an opinion that they tend to cause and foster crime, and offer an insuperable difficulty in the way of recovering stolen property and detecting offenders. The Superintendent of Greenock Police says, "He would not have one juvenile thief in ten but for the facilities afforded by these dealers." The Superintendent of Paisley Police says, "There can only be one opinion regarding these establishments and their mischievous effects. A great deal of stolen property finds its way into them, often beyond the possibility of detection; indeed, I am of the belief that, in many cases, the thieves are the best customers of the unlicensed brokers." The Superintendent of County Police, Ayr, says, "What I know of them from experience is, that they are generally receptacles of stolen property, and, without doubt, tend much to encourage juvenile delinquents to petty thieving. There are two of them at present in Ayr jail for purchasing brass from boys very young." The Superintendent of the Burgh Police, Ayr, says, "They keep no books, consequently the thieves generally deal with them, and much property is lost, and the ends of justice defeated, for they often refuse to deliver up the articles, or to give us any aid or information." The Superintendent of the Burgh Police, Airdrie, says, "I have a most unfavourable opinion of all such establishments as regards their effect on crime." The Superintendent of County Police, Airdrie, says, "I have to state that they have a direct tendency to encourage and foster crime, more especially among the juvenile population of this district, who are in the habit of disposing of articles of every description, stolen from their parents and others; also, in encouraging all sorts of dissolute characters to commit petty thefts, when they can so readily dispose of the stolen articles. It is from these dens that we recover most of our stolen property." The Superintendent of the Dumbarton County Police says, "As regards my opinion of the system here, I must say it is one of the greatest evils the county police have to deal with. The parties keep no books or entries; and if we chance to find out a stolen article, we can seldom or never find the thief, because the *trade* knows nobody, and cannot identify anybody except a policeman. In short, the system facilitates, and, consequently, engenders and nurtures crime, and has become such an evil in society as should be put a stop to, or at least brought within such a compass that the police might generally be able to grapple with it."

I have many other similar opinions from police officers and others best able to judge of the effects of these establishments on crime; but I presume that it is unnecessary to multiply my quotations. I shall only add that, within these two months, I have had occasion to prosecute in two cases of theft, where shoes and stockings, stripped from the feet of pauper children, were carried by children, under ten years of age, to "Wee Pawns," and disposed of.

II. Besides inducing to and encouraging crime, these establishments give great facility to the intemperate for procuring liquor, and thereby tend to increase drunkenness, with all the moral and social evils attendant on this debasing vice.

Drunkenness has its deepest root in the broker's shop. It has been truly said that the finding the cure for the evil of drunkenness is the greatest problem of the present day. Without pretending to solve this difficulty, I can, without fear of contradiction, assert that, in the west of Scotland, intemperate and dissipated habits are formed and fostered, and social demoralisation caused to a greater extent by these establishments than by any other known agency.

To those who have made the deplorable increase of drunkenness and its causes their study, the leading cause is found to be the facility which the poor and the dissolute have for obtaining liquor by the disposal of their bed and body clothes, or articles of furniture, in the broker's shop. Every missionary who has penetrated the dens of crime and misery in our towns and villages, knows that drunken and dissolute habits have thus been formed. The spirit-dealer dare not take goods for liquor; but his neighbour, the broker, purchases the goods and supplies money, with which the liquor is procured. The low whisky shop and the "Wee Pawn" are invariably found in close proximity, and they are fast coming to an equality in numbers. If a tradesman or

labourer's wife is addicted to liquor, she can obtain it, however careful her husband may be to withhold his hard-earned wages from her, for she can denude herself or her child of an article of clothing, or the bed of a blanket, send it by a child to the broker, and then go herself to the dram-shop. Women of sober habits are often seduced into such practices by dissolute neighbours, and often find it necessary "just to be like their neighbours," to avoid leading an uncomfortable life among them. Thousands of respectable tradesmen have had to lament over their hearths made desolate, and their families ruined, by the intemperate habits of their wives, thus formed and secretly gratified. And the evil is not confined to this class, for it is notorious that very much of the drunkenness among females in higher classes of society can be traced to the facility afforded by the broker for secretly disposing of household articles. The intelligent Superintendent of the Greenock Police says, "We would not have one drunken woman for ten that we have at the present day, but for the facilities afforded by these dealers to drunken women for disposing of their property;" and he is by no means singular in his estimate of their tendency to increase drunkards.

III. The system is subversive of the virtues of economy, self-reliance, and independence among the working classes.

The facilities for raising money by the sale or pledge of goods obviate the necessity with the careless and improvident for making provision to meet any temporary pressure arising from loss of work, sickness, or such like. As there is not the necessity to make such provision, all temporary wants being met by a resort to the broker, economy and habits of saving are hardly accounted virtues, and with certain classes are never practised. The effect of this is, that no provision is made for demands arising from sickness or temporary loss of work, and much less for church-seat rents, school wages, medical attendance, or other similar outlays; and, with the loss of the spirit of independence, the working man is changed in his habits and feelings. He forsakes the church, he neglects the education of his children, and does not feel it to be a disgrace to see his parents become chargeable on the parish funds. A very few years ago, a person who would have stripped a bed of its blanket, or a child of its clothes, to meet any trifling domestic pressure, would have been marked out as a degraded and worthless character; but, now that such things are so common and familiar, they are looked upon with indifference among the lower classes, and, if they continue to make progress, will soon destroy the last vestige of that noble spirit for which even the humblest classes of Scotchmen were at one time distinguished. There may be other causes at work; but the "Wee Pawn" system has been one of the most insidious, active, and successful agencies for effecting a most unfortunate change in the habits of the lower classes of the people. This the missionary and other philanthropists, who have devoted themselves to the generous task of endeavouring to stem the torrent of social demoralization, can well attest.

IV. The system tends to defeat the efforts making by the agency of local missions, Sabbath Schools, and Ragged, Industrial, and Reformatory Institutions, for the religious, moral, and intellectual improvement or reformation of poor and destitute children and youthful criminals.

The great obstacle to the success of such agencies has been found to lie in the dissipated habits and careless and reckless character of parents. Before a child has reached that state of destitution and depravity which constitutes its claim to be admitted into an Industrial School or House of Refuge, one or both of its parents have, in almost every instance, become the victim of intemperance, and been thereby reduced to the lowest state of moral debasement; and, although a child of such parents be allowed to attend a school to be fed and taught, the good thus done is to a great extent neutralized by the example of drunkenness, or profanity, or crime, presented to it on returning home. The only effectual remedy for this is to separate the children entirely from their parents, or otherwise to reform and reclaim the parents themselves. But the "Wee Pawn" system is an insurmountable obstacle in the way of the reformation of the parents; and so long as it affords to them the facility for obtaining liquor by the sale of their clothes or household articles, there is not the least hope of making any beneficial impression on them.

V. The system requires to be controlled, because the number of brokers is already so great, and is so fast increasing, that, when viewed in connection with their effects on the moral and social condition of the working classes, they occasion much cause of alarm.

VI. The brokers being already put under regulation, and obliged to obtain license for carrying on their business, in terms of Local Police Acts in Glasgow and various other towns in Scotland, it has become necessary that such dealers in all other towns and villages be put under similar regulation by a general Act, as the operation of the Police Acts above-mentioned is causing an alarming increase of their number in the towns and villages where they cannot, under any existing law, be properly controlled and regulated.

As an example of this, I am informed by the Superintendent of Police in Ayr that, while there are only six brokers and dealers in old metal in the town of Ayr, where they are obliged to procure license, and are regulated by a Police Act, there are fourteen brokers and five dealers in old metals, etc., in Newton and Wallacetown in the suburbs, and immediately beyond the Police bounds; and he adds, "that the Police having no control over them, they buy and sell there as they please, and any one can be a broker. They keep no books; and when we are in search of anything, all we can do is to ask them if they have it, and even when they do not deny it, they often refuse to deliver up the articles, or give us any aid or information; consequently, the thieves generally deal there, and much property is lost, and the ends of justice defeated." In the same way the number is increasing in the villages around Glasgow and Paisley, and throughout Ayrshire and Dumbartonshire; and it is not unusual that property stolen in Glasgow is sold to the brokers in the country; and I can bear testimony to their increase, and the necessary consequences flowing from it in this district. This can only be checked by an Act of Parliament, extending similar or more stringent provisions to those in the existing Police Acts to the whole of Scotland. Thus this class of dealers will be brought under the immediate superintendence of the local magistracy, and where unfit, from their character, to hold a license, they will be deprived of it, and the number may be thus gradually diminished, to the great advantage of the public.

Mr. Hector follows up his remarks by the draft of a Bill to be introduced to Parliament in the next session; for the absolute need of which we have only to call attention to our next article.

TRAINING SCHOOLS FOR YOUNG SCOTTISH THIEVES.

In the previous article on "Wee Pawns" the attention of our readers has been called to a serious and growing evil, but for the results in the working out of "Wee Pawn" or Broker system we must refer to another document, which now lies before us—"The Report by Committee of Prisons' Board on Juvenile Delinquency in the County of Aberdeen." Aberdeen has always held a foremost place, which it well deserved, in its thoroughly practical efforts for meeting the necessities of the destitute poor and ridding itself of the incubus of Juvenile Crime. So successful were these efforts that in ten years (1841–1851) the number of juvenile commitments was reduced from 61 to 8; but the numbers for the years 1852, 1853, and 1854, have risen from 8 to 49. This remarkable reverse has called for the special attention of the Committee and their officers, and in their report they state that,—

A discovery of great importance, in connection with the increase of juvenile crime, has lately been made, in consequence of the apprehension and subsequent conviction of parties who, for a considerable time, and to a very large extent, have been receivers of stolen goods.

They have exactly followed the example of the Aberdeen Industrial Feeding Schools, and taken them as their model in every way, except the end to be attained.

They have fed a large number of children, they have procured lodgings and clothes for them, and they have used the influence thus obtained over them to train them up as thieves, and sent them out to steal for their employers' benefit—pointing out to them where property was likely to be obtained, and how they might most easily possess themselves of it—in a word, these establishments *were training schools for the purpose of initiating and improving thieves in their profession, and preparing them to carry it on with profit and safety to themselves and to their employers.*

The following Letter from the respected Chaplain to the Chairman of the Board, gives a distinct but most melancholy statement of the system pursued:—

"EAST PRISON, ABERDEEN, 23*rd February*, 1855.

"DEAR SIR,—In replying to your letter of the 19th instant, in reference to the increase of Juvenile Delinquency and Crime, I am not aware of any peculiar evils existing in the social system at present than those which have been in operation, in more or less activity, and now and then coming to light, in a more or less aggravated form, since my connection with the Prisons of Aberdeen. Let me notice two of the more prominent.

"One fearful and fertile source is parental neglect, arising from drunkenness, improvidence, and ungodliness, ending, in many instances, in the heartless desertion of the family by the unprincipled father, whose duty it was to support and provide for them—thus leaving them in poverty and wretchedness.

"The other to which I allude is, the facility with which young thieves are enabled to dispose of their stolen property, by handing it over to 'the reset,' or directly to the pawn shop. Take these away, say the poor little boys and girls, and then there would be no use of our stealing, because then there would be nobody to receive our stolen articles. For instance, several of the boys imprisoned some time ago had been stealing lead and brass to a considerable extent. They told me that they got the articles easily disposed of—receiving sums varying according to weight—sometimes one shilling, two shillings, and three shillings. The man who bought the articles was always glad to see them, and to deal with them, when he was quite alone, for he knew that what he was receiving from them was stolen property; and what can be expected of such boys so long as they find resetters and purchasers of their stolen articles?

"Again, a woman, who has been employed in this nefarious practice for some time past, is at present in prison, and will be tried, I suppose, at the ensuing spring circuit. She had a shop somewhere about ————; in addition to this, she had a room in the ————, to which the boys resorted, where, they say, they were fed, and clad, and sheltered. One boy, at present in prison, was with her for six months, continually stealing, and I shudder to state that this boy and others, 14 and 15 years of age, were, they say, in the frequent practice of sleeping with the woman herself.

"I may also state that a man and his wife, at present in prison—60 days, for reset—and who have been previously imprisioned for theft, here and elsewhere, have been in Aberdeen for more than a year—initiating, I fear, and encouraging boys and girls in the arts of thieving. Of course, the man denies it, but he declares that he knows that there is more done in the way of thieving, in every possible form, in Aberdeen than in Edinburgh; and that the stolen articles are not disposed of among the brokers here, but sent by the railway to Dundee, and the value remitted in a Post office order. Several boys who were liberated from the General Prison during the year 1854, became acquainted with them on their return, and went regularly to this man's house in ———— Close, with their stolen articles. (The Chaplain gives the names of sixteen boys, besides several girls, who formed this party.) They stole coats, gowns, trousers, knives and forks, flower-pots from staircases, and any articles they could pick up. S——— tells me that one night when nothing was brought in, at the bidding of this infamous man, he stripped off his new jacket and shoes, which he had received when he left Perth, and that the man sent his wife with them to the pawn shop, along with a coat and pair of trousers belonging to T——.

"This man has also been teaching them how to steal poultry, and in this line they have been very successful. The keepers of certain eating houses in the G———— purchase the hens, and give a shilling for each.

"I am, Dear Sir, with much esteem, your obedient Servant,

"DANIEL BAXTER."

The Governor, in his late report, alludes to this subject in the following terms:—

"From circumstances which have lately come to light, I believe that, for some time past, the benefits conferred on those children who have been attending the Industrial Schools of Aberdeen have been to a great extent counteracted by an organised system of what I may call 'Training Schools' for young thieves, to which they are enticed to resort by old and experienced criminals, who treat them with some trifling luxuries—supply them with lodgings—instruct them how and what to steal—and receive and

dispose of the stolen property. Whilst such a state of things exists, juvenile delinquency will go on increasing."

In a memorandum sent to the Chairman, in answer to inquiries, he further states, in reference to the women referred to in the Chaplain's Letter, that—

"Mrs. R——, the wife of a broker, who has been several times in prison for reset of theft—encouraged boys and girls to steal—had part of a house taken in a different quarter of the town from her own residence, where she used to meet the young thieves, and get from them the articles stolen. She is said to have held tea drinkings with the thieves, where they arranged their plans. She also provided beds for them in different localities. It is understood that a tailor was regularly employed by her to metamorphose any articles of clothes stolen. Thirty or forty attended her parties

"J———B———, an old thief, also carried on a similar system. Fifteen boys were found in his room one night by the police. B. and his wife were frequently convicted."

It can be no great matter of surprise if juvenile crime has by this means been increasing, when parties devote themselves with so much care to foster and encourage it; and the Committee do feel that it is a just cause of reproach to society that such a system of teaching crime should exist in our land. These establishments seem to be well known to the police as places for the receipt of stolen property, though they might not be cognizant of the systematic arrangements for training to crime; and if it be true that the law at present does not reach such offenders, the Committee can have no hesitation in recommending its immediate alteration. The persons alluded to were tried and convicted of the crime of receiving stolen property, but no notice was taken, no charge was brought against them for the infinitely more heinous crime of deliberately training up numerous bands of unhappy juveniles to the profession of theft, as their means of daily support.

Those who have studied the progress of moral questions have often remarked, that no sooner was any scheme of peculiar usefulness organized and established, than the great enemy of all good sets up a somewhat similar scheme, but directed to the very opposite purpose, to counteract directly the good which is being accomplished. No more proper example of this can be found than in the cruel and wicked system now brought to light. It was known that something of the kind had been tried in London, but never has a more perfect organization for evil been discovered than this in Aberdeen, and it is all the more remarkable, and the more instructive, that it should have been done in the same town, and almost on the spot, where the first Industrial Feeding Schools were instituted.

Nothing need be added to show the necessity for Parliamentary interference in immediately suppressing an evil so gross, so palpable, so gigantic, as the "Wee Pawns" and "Training Schools for young Scottish Thieves."

THE PHILANTHROPIC FARM-SCHOOL AT REDHILL.

No. I.

THE question of the Reformation of Juvenile Criminals is one to which we have repeatedly directed the attention of our readers, and which, at this hour, is invested with an interest and urgency unknown before in the annals of our country. Much eloquence has, during a series of years, been expended on the greatness of the existing evil, and the importance of providing, by the help of the State, a system which should rescue the young thief from the demoralizing influences of the jail, and which should so temper mercy with justice as to give to the outcast convict an opportunity to reform, and to become a blessing, and not a curse, to society. But in England we move very slowly in social improvements. We were much amused with the contrast recently drawn by the graphic pen of the Editor of *Household Words* between the slow pace at which London advances in architectural development, and the opening up of new streets and thoroughfares, as compared with the characteristic vivacity and artistic fervour that distinguish the wondrous and

rapid transformations which are fast making Paris a new city, as well as the most beautiful capital in Europe. But whilst we might overlook our national want of taste, or the slowness of our City Corporation and public authorities in decorating and improving the metropolis, it is impossible not to feel that there has been fearful guilt contracted by us, as a people, in our neglect of those who, in their early pilferings, if not "more sinned against than sinning," yet had first of all been utterly neglected, *quoad* mental and moral culture, and then, after conviction, were subjected to terms of imprisonment so short, and to associations so vile, that the professed design of all punishment was utterly perverted, and the young offender made rapid gradations towards the convict ship or the gallows.

Various circumstances have conspired to bring about a more hopeful state of affairs. Among these we must always gratefully remember and record the frequent and elaborate addresses delivered to Grand Juries by the late Serjeant Adams, and Mr. Hill, the Recorder of Birmingham; not forgetting that to these, *The Times* not only gave ample publicity, but enforced their main facts and reasonings by most wise and powerful comments. Neither should we be unmindful that, in a limited degree, our own "Refuges," comparatively few in number, unaided by the national Treasury, and, except in one illustrious case (the Refuge supported by a Christian lady, to which we shall a second time, ere long, direct attention), struggling with narrow means. The experiment was successfully made, and triumphant proof was furnished that the juvenile criminal, in spite of Sir Peter Laurie's *dictum, could* be reformed. We remind our readers also of the conferences held at Birmingham in 1851 and 1853, on the subject of Juvenile Crime; and to the Bills brought into Parliament by Lord Shaftesbury, and Mr. Adderley, and, last of all, to the Government measures passed in the two last sessions for the establishment of Reformatory Schools, entitled, "An Act for the better Care and Reformation of Youthful Offenders in Great Britain."

It is worthy of notice, that the preambles of these last-mentioned Bills acknowledged the existence and value of those Reformatory Institutions already in existence, and sustained by voluntary contributions, and declared the expediency of making more extensive use of such Institutions, by the co-operation of magistrates throughout the country, by larger contributions from private resources, and by supplemental help from the State. It may be questioned, however, whether this measure would now be taken up and practically considered in no less than twenty-six English counties had not a crisis arrived, by reason of the abolition of transportation of convicts to the colonies. The question, "What are we to do with our Juvenile Criminals?" thus became pressing, and could no longer be trifled with or postponed. But this is not all. Something—aye, much—is due to the quickening of the public conscience, to the enlightenment of the national mind, and the infusion of "hope and heart" into the breasts of earnest philanthropists, by the continued success of one Institution, which, from small beginnings, has come, for years past, to bulk largely in the public eye, and which, we believe, is destined to be a successful rival of all those new Reformatories, of which it has been the bold and vigorous pioneer. We refer to the unique and interesting Farm-School at Redhill, in Surrey, of which we had read and heard something—which we knew to be worthy to be named in the same breath with the "*Rauhe Haus*," at Hamburgh, and the establishment at Mettray, in France. But we have great faith in the maxim, that "seeing is believing." We may learn much from Reports and printed statistics, but how much more vivid are our impressions when we have had mirrored on the retina of the eye, and treasured in the cells of memory, the *locale* itself, where benevolent activity is urging forward its blessed enterprise. And so we resolved to pay, and we have paid, our long-wished-for visit to Redhill, and we now proceed to lay before our friends the results of our observations.

Arriving at Reigate a little after noon, on a dark December day, we

wended our way through the falling rain, (consequent on the sudden thaw after a short-lived frost,) upward and eastward, towards the Farm-School. As we ascended the hill we could not but mark the beauty of the surrounding country, in its wavy outline of hill and dale, and in the ample evidence everywhere furnished of wealth and comfort. But there were two objects which were specially interesting. The first that met our eye on a swelling upland to the south being the new Asylum for Idiots; and next, though not comparable to the last for architectural or picturesque beauty, the Philanthropic Society's Farm-School. On this last all our thoughts were at once concentrated.

Standing at the gate, a moderately-sized building, of the Elizabethan order, built by the former proprietor of the estate for his own occupation, lay before us. A neat lawn in front, a green and somewhat lofty hill rising to the north, and sloping southward towards a gentle elevation, on which arose several buildings, in the midst of which was a little church, with modest spire pointing to the skies. In a few moments we were in the library of the resident Chaplain and Secretary, the Rev. Sydney Turner, and, announcing our object, we were courteously received.

In this gentleman we saw the motive power of the whole of those operations which we were about to inspect; and we were naturally led to ask, What were the circumstances which had led him, in the providence of God, to a position so difficult and responsible?

—Mr. Turner commenced his public career in 1841 as a curate of Christ's Church, Borough, and, during several years, continued to labour among a large population. Manifesting such a special interest in the education of the young, he was invited by the Committee of the Philanthropic Society to become the Director of their Institution in St. George's-in-the-Fields. It is more than sixty years since this society was formed by several philanthropic individuals, who were led to adopt means to rescue the increasing number of depraved juveniles who infested the metropolis. At first a single child was put to nurse, to which several more were soon added; and when the number amounted to twelve, a small house was taken, at £10 per annum, over which a matron was placed, and the children therein were employed industriously. A second, third, and fourth house was hired in succession. The ages of the inmates were from ten to fourteen years; and while in the first house the matron directed the knitting of stockings and the weaving of lace and garters, a shoemaker was placed in the second, whose pupils soon supplied the whole seminary; in the third was located a tailor, who had his wards under daily instruction; and in the fourth house was placed a carpenter, with his shop adjoining. In addition to all this was a small plot of ground, where the boys should assist the gardener in their leisure hours. The reader will observe that here was a community *divided into distinct families*. *This* was the characteristic principle of the whole establishment, each house managed like a HOME; the inmates of each taught to regard one another as members of the same household, and having one responsible head over them all. Now this is *still* the peculiarity of the Institution in its ample development and more healthy life at Redhill.

Both sexes were at first received, the boys and girls, including the children of convicts, and those who were vicious themselves. In the end the assistance to females was confined to the daughters of convicted parents; while of the boys, the juvenile offenders were kept in a separate building, and the others were at once admitted into the manufactory, in which various trades and occupations were taught. In 1806 the Society obtained an Act of Incorporation from Parliament, and a Chapel, in aid of its resources, was authorized. On this footing the Society remained till 1845, when it was resolved to discontinue the Girls' School, and to limit the agency of the charity chiefly to the reformation of penitent and destitute offenders. These were retained "only," as one of the Reports expresses it, "so long as seemed really neces-

sary for their improvement, apprenticing them out, or enabling them to emigrate, after two or three years' probation, instead of keeping them in the establishment, as had been usual, till near the age of manhood."

When Mr. Turner commenced his labours, undertaking them not without hesitation—and only after the urgent advice of his venerable father, Sharon Turner, the well-known author—about 140 boys and girls were placed under his entire control. Under the new *régime* the rate of admission rapidly increased during several years, until, led by the example of the Institution at Mettray, an important change was resolved on by the Directors, namely, that the Institution should be transferred to a rural district, where, instead of the sedentary trades of the manufactory, there should be carried on agricultural operations, and the original system of families, for a considerable time broken in upon, should be fully restored. In the winter of 1849, Mr. Turner was travelling on a railway, in company with a gentleman who had lost his only son, for whose sake chiefly a beautiful farm of 133 acres, in the immediate vicinity of the Redhill and Reigate Railway station, had been purchased, and suitable buildings erected thereon. The charm was now gone, and the bereaved father gladly consented to sell his property to the Philanthropic Society. Possession was obtained the following spring, and on the 30th of April, 1849, Prince Albert laid the first stone of additional buildings, namely, a chapel, school-room, and two houses, each house capable of receiving 50 boys and their immediate superintendents.

It may be easily conceived with what new and strange, not to say anxious, feelings, Mr. Turner found himself placed in charge of 70 or 80 boys who had been virtually in bonds as long as they remained in the Institution in London, but who now were placed on a large farm, which, indeed, had a ring fence enclosed, but insufficient to arrest any runaway; much less was there a lofty frowning wall encircling each "house," telling all the inmates that it was in vain to attempt to escape. It was a scene of liberty; and courage and faith alone could sustain the spirit of him who had these wild Arabs to deal with. But a certain amount of moral influence, as well as much experience in the management of such boys, had been already acquired by one whom Providence had called to, and fitted for, this special enterprise. Kindness and firmness still were ready to control and to subdue. An entire severance of the young criminals from the scenes and associations of crime was now accomplished; and here, amidst the pure scenes of nature, and in the culture of the soil, an entire revolution of thought and feeling might be confidently looked for. Nor was there wanting the truth of God, brought to bear upon the intellect, the affections, and conscience, with confidence in its wonder-working power when accompanied by the influences of the Divine Spirit.

It *was* a trial to faith, it *was* a novel experiment, but the cost had been counted, and the enterprise was entered on with an energy of purpose which was "half the battle." Interrupted in our conversation by the arrival on business of two of the neighbouring gentry, members of the Committee, the chaplain and secretary handed us over to the kind offices of the able and courteous assistant-secretary, Mr. Foster. Sitting down with this gentleman in his office, we spent some time in looking over the registry of the name and age of the boys received into the establishment, and of the date of their admission. Besides information on these points, there were accurate records of the personal appearance of each, of the terms on which he had been admitted, of his "educational state," of the schools he had attended, of his previous employment, of the offence for which he had been prosecuted, of the sentence passed, of the place and time of conviction and imprisonment, of his previous convictions and sentences. It is an essential pre-requisite to admission to this Reformatory that the boy shall have been legally convicted, it may be even a fourth or a fifth time, and that he shall have undergone imprisonment, more or less extended, previous to his reception at Redhill.

There is an exception to this, indeed, when there is a child viciously inclined, and guilty also of overt acts, but who yet has not been arrested and subjected to legal penalty, and for whom their parents or other persons are willing to pay a certain sum. For such a "neer do weel," as the Scotch would call him, there is an opportunity here afforded of recovery and escape from the path of ruin. We could not but feel great interest in tracing the connection between crime and its causes, when we saw in these records such convincing evidence that these young criminals were the offspring of parents deceased, or of parents who had deserted their children, or who by their wicked example had trained them to do evil. And all the more were our former impressions deepened that both for the prevention of crime, as well as for the restoration of the fallen, ought Christian statesmanship and patriotism to adopt, educate, and purify such by the generous support of Ragged and Reformatory Schools.

Subjoined to the registry were two columns, the first headed, "Conduct and remarks," and the second, "Character and circumstances," after leaving the institution. The "conduct and remarks" column has reference to the behaviour of the boy while at Redhill. The "remarks" bring out the fact of frequent desertion after entrance, and the boys being brought back by the police; or of repeated instances of misconduct in the early part of his residence, strongly indicating how rapidly bad habits were wreathing their serpent folds around him before his entrance. Here we open a page and read of one boy "placed in a cell for taking some half-pence from George Brown's children," and at a later date "confined for using very bad language in coming from chapel." We thus learn that there is here the exercise of a penal discipline, combined with means less stern, to bend the stubborn neck and subdue the hardened transgressor. We shall visit a "cell" by-and-by, and talk with its occupant. But meantime let us remark, for the encouragement of the doubting yet loving spirit, that some who are among the most refractory or hopeless at first, are in the end the most illustrious trophies of the Reformatory system. Here, for example, we read of a restive youth who is imprisoned two days; he then deserts, and is brought back by the police and is flogged. He strikes his teacher, and the same punishment follows; and at length his proud spirit is broken, and docile and humble he listens to Christian instruction, enters heartily upon the active labours demanded of him; and by-and-by he is sent forth as one of a band of emigrants, and a letter comes to the secretary to tell him that the youth is occupying a good situation at Sydney, and is "doing well."

We read also, as Mr. Foster turns over the leaves, of a pickpocket who remains seven months, then absconds, applies for re-admission, continues four months longer, and then is sent away to Australia with "good hopes and kind wishes attending him, and fair prospects before him." We have also evidence given us that it is not the "good boys" of the jail who turn out best at the Reformatory. In the prisons they are overawed by discipline, and their evil propensities as well as their persons being "cabin'd, cribb'd, confined," they appear to be reclaimed—but how often in the Farm-School, where there is more personal freedom, and where they are thrown more upon the sense of what is right, do they turn out shufflers and hypocrites destitute of all principle? These records also show how a boy, not vicious and under sudden temptation transgressing, is visited with legal penalty so severe that it is likely to ruin him, but for the Reformatory School. Here are "remarks," for example, about a boy who stole meal from his master to fatten a pet rabbit. A husband that maims or almost murders his wife, already heartbroken by years of neglect and cruelty, is visited with six months' imprisonment and hard labour; that is all, a deep-dyed villain though he be! But in this commercial nation of ours we throw an iron fence around property, which is more precious than the person any day. So let us admire and applaud the sentence which punishes the little plunderer of his master's meal for the fattening of the rabbit with the speedy and condign

punishment of two years' imprisonment and hard labour! You frown, good reader; nay, rather be thankful that he has not been consigned to seven years' transportation! Well, there *is* mercy now a-days mingled with justice—aye, even with justice like this. And so after being sentenced in January the 2nd, he is sent on the 20th March of the year of grace, 1855, to Redhill. Now this is the case of a boy convicted, but not debauched or demoralised, and see the value of this institution for such a juvenile offender. He begins well, and continuing seven months, during which time he is permitted to visit his friends for ten days and then returns voluntarily, attracted by a magnet more powerful than terror, "drawn with cords of love," grateful to his benefactors and deliverers, well instructed in the arts of honest industry, buoyant with energy and hope, he is sent out to Adelaide, from whence may be expected satisfactory tidings, harmonising with the record of "his invariable good conduct" at the Farm-School.

We have also examples placed before us, in the examination of these records of the institution, of the antagonism to its elevating and healing influences presented in the case of Irish boys, by reason of the blind affection of mothers, wishing and tempting at all risks to come back to a wretched home, or even to the charity of the streets, those children who were fast unlearning the lessons of the guilty past. Interesting is it, too, to find how providentially some of the inmates have been brought hither. Here, for instance, are the names of three lads who had been six times in Wandsworth Prison. The principal with some friends has been one day visiting the Crystal Palace. He meets these boys on the road, perhaps his practised eye reads their character at a glance; but at all events he accosts them. They tell their story of sin and sorrow; they indicate their willingness to reform, if but an opportunity were given them to do so; they are invited to make application at the first meeting of the directors: backed by Mr. Turner's recommendation they are accepted, and hope now smiles and happiness dawns upon them.

There are other cases in these records, in connection with which are hideous revelations of precocious cunning, as well as of very early initiation into the paths of licentious indulgence. But have we not some to *see* rather than to *hear?* We have not yet emerged from beneath Mr. Turner's roof, and although we have learned something, yet we expect to acquire much more by going forth and inspecting the "Queen's house," the "Prince's house," and all the other houses, in each of which lodges a family, separate and distinct, but knit to all the rest in the ties of a common brotherhood of pursuit, of interest, and, we trust also, of affection. Are not the dormitories, the schoolroom, the chapel, the piggery, the dairy, the forge, the tailor's, the shoemaker's, and carpenter's shops—not forgetting the farm-yard, and the bakery, and "Waterlands" itself (recently erected, and now a model for Reformatories all over the kingdom)—are not all these yet before us? And if a Royal prince, if nobles of high degree, if secretaries of state, and philanthropists from far and near, have examined them all—shall not we, who have gone down expressly for the purpose of first seeing and then printing our impressions, go and do likewise?

In another paper, then, we shall tell what our eyes have seen, as well as what our ears have heard. Meantime we have simply to say that a work is going on at Redhill which has by no means received its full development. Every year its strength is increasing, and time is but wanting, under the Divine blessing, to illustrate it on a scale more extended than has yet been exhibited; and by an induction of well-ascertained facts, to show how much in the way of *cure* may be accomplished in the case of juvenile criminals by the unfrequent, yet necessary, union of paternal severity and kindness, directed by Christian wisdom, backed by the right agents, sustained by liberal benefactors, and last, not least, by woman's gentle yet powerful influence pervading, softening, and purifying the whole community.

"Here," to use the language once employed by ourselves in reference to

Refuges, "home influence, of all others the most powerful, is brought day by day to bear on the hardened and often convicted boy; and all the while, well clothed and well fed, his mind made more and more familiar with verities the most sacred and sublime, his hands are trained to dig the garden-plot (to cultivate the farm), to plane the rough plank, to ply the awl or needle, and to wield the hammer; and in the glow of healthy labour, which makes his dull eye bright and his pale cheek ruddy, hope and self-respect spring up in the heart of one whose birthright once seemed to be nought else but the heritage of despair." *

Correspondence.

INDUSTRIAL RAGGED SCHOOLS, LIVERPOOL.

To the Editor of the Ragged School Union Magazine.

My dear Sir,—Please to accept of my best thanks for the notice you gave our schools in your last number of the Magazine: but when I tell you we are now numbering 170 in attendance—that our band numbers 22 instruments—and, above all, when I draw your attention to the enclosed, you will agree with me, that for an Institute of so tender an age, we have much cause for thankfulness. Could I picture to you the condition of these two lads when first I saw them, especially the former, your countenance would brighten with delight for the success of our cause.

Yours very sincerely, J. B. Orriss.

[*Enclosure.*]

Industrial Ragged Schools, Soho Street.—On Wednesday evening the children attending these schools were supplied with an ample treat of tea, buns, etc., by Mr. Joseph Scott, baker and flour dealer, London Road. This entertainment was given on occasion of a boy, (Preston,) who had been taken from these schools by Mr. Scott, having served his time with satisfaction to his employer. Several of the former pupils, who have obtained situations where they are earning their livelihood creditably, joined the party. After tea various gentlemen addressed the meeting; and the Superintendent, on behalf of the Honorary Secretary, Mr. Hubback, (who was unavoidably absent,) presented Preston with a book. At the close of the evening six of the *ci-devant* scholars addressed the present pupils in most encouraging terms. One of them, (Finnigan,) who had previously been apprenticed to Mr. Scott, and is now a journeyman, had requested that gentleman to announce, that, as an acknowledgment of the benefits he had received from the schools, he begged to make a donation of £2 to the funds, and to be entered as a subscriber of £1 1*s.* annually. The lad Preston, the satisfactory termination of whose apprenticeship had originated the meeting, also left a donation of 10*s.*, and entered his name as an annual subscriber of £1 1*s.* Facts like these scarcely need comment. Seed-time commenced with the schools in March, 1849, and has been going on ever since; and now the harvest is coming in,—it began long ago. The Committee have, from time to time, been encouraged by various satisfactory proofs that they were not labouring in vain; but the present circumstances are peculiarly striking. Here we find boys, who, but for the timely aid afforded them, might have been worse than lost to themselves and to society, not only becoming useful, self-supporting, members of the community, but actually subscribing towards the funds of their former asylum from the proceeds of their own honest labour. In the course of the evening the kind donor of the feast, who has indeed been a benefactor to the Institution, informed the Superintendent that in May next he should require another apprentice, which will make the fourth he has successively taken from the schools in Soho Street.

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* Ragged School Union Magazine, vol. vii., page 8.

Poetry.

HE HAS A SOUL.

He has a soul, that Ragged Boy! for which a price was given—
Nor men, nor angels, could have paid, nor all the host of Heaven;
When God's Eternal Son expired beneath sin's heavy load,
For him that sacred side was pierced, for him that life-blood flow'd!

He has a soul, that Ragged Boy! and it shall live again,
Above the skies, beyond the stars it may for ever reign;
A radiant saint, with glory robed—a crown upon his brow:
Such *may* he be,—Oh! Christians help! behold what he is *now!*

A. L. O. E.

Notices of Meetings.

BRITANNIA COURT INDUSTRIAL SCHOOL AND REFUGE.

The Annual Meeting in behalf of this institution was held at St. Pancras Free Church, Burton Street, on Monday, December 17th, 1855, John MacGregor, Esq., in the Chair.

Mr. J. Hampden Fordham read the Report, from which it appeared that about 60 boys had obtained situations since the Industrial School was established. The boys were received from the neighbouring Ragged Schools of King's Cross, and Brunswick Buildings, and were chiefly employed in wood chopping, but some had partial employment in houses in the neighbourhood. There were 14 boys in the Dormitory. The Report alluded to the loss which the poor in the neighbourhood had sustained by the lamented death of Mrs. Coleman, by whose exertions the cause of Ragged Schools had been so much promoted in that district. The Committee pleaded earnestly for increased assistance as their funds were then exhausted. The meeting was addressed by the Rev. T. Bennett, the Rev. J. M. Andrews, the Rev. Lawford W. T. Dale, J. Maitland, Esq., A. P. Charles, Esq., C. H. Lovell, Esq., M. Ware, Esq., jun., and T. Baker, Esq. A letter was read from one of the former inmates, who had gone out to the Black Sea, which appeared much to interest the meeting.

LAMB AND FLAG SCHOOL.

On the 14th of January, a Lecture was delivered in aid of the funds of these valuable schools, on "The Tower of London." The Chair was occupied by Joseph Payne, Esq. The interest of the meeting was well sustained for two hours, the Lecture being beautifully illustrated by about 60 finely executed diagrams, and numerous plaster casts of inscriptions and designs upon the walls of the Beauchamp Tower.

Mr. Watts and Mr. Terry having moved and seconded a vote of thanks to the Lecturer, for his able and gratuitous services,—

The Chairman, before putting it, read a humorous poetical eulogy of the Lecturer, which he had composed during the proceedings. The resolution having been carried by acclamation, a vote of thanks was unanimously passed to the Chairman, and acknowledged by that gentleman, and the meeting separated.

ROBERT STREET, NEW CUT.

The ninth Annual Meeting of these schools was held December 19th, at Hawkstone Hall, Waterloo Road; Apsley Pellatt, Esq., M.P., presided.

The Secretary read the Report, which commenced with an expression of thankfulness for the success which had hitherto attended the effort. At one time, in the course of the past year, their fears were considerable, lest, from increased taxation, and the dearness of provisions, the stream of benevolence might, to a certain extent, have been dried up; but the schools had not suffered so much as might have been expected. The class of children attending them came strictly within the term ragged, for their appearance, and the behaviour, of many of them, was such as to show that they were under no restraint or parental control. The average attendance at the schools was more than 200.

The income of the schools, during the past year, had been £121 0s. 3d., and the expenditure £135 17s. 3d., leaving a balance due to the treasurer of £14 17s.

The Chairman then said there could be no doubt that Lambeth and Southwark, with which he was more immediately connected, possessed a high amount of virtue and practical religion, yet there was an immense amount of misery, vice, and ignorance to be found at their very doors, and, therefore, the greater necessity there was for them to be up and doing. So ignorant were many of their legislators as to the real state of the community, that he could wish the Report which had that evening been read to the meeting could by possibility be submitted to the House of Commons. It told a plain and simple tale, and would give many of their legislators an idea of the state of society which they, perhaps, before had no idea of; for, unless it was from some particular writer, who now and then came out, and from whose writings they gained some knowledge of the state of the community, they were otherwise in total ignorance as to the real state of matters. He did not wish that such Reports should be submitted to the Commons' House of Parliament in order to obtain pecuniary support from that body, for he thought the voluntary principle the best and most efficient for carrying out such an object. This country stood unrivalled in its voluntary contributions for objects such as these, and he was convinced they would only mar and deteriorate them by State interference.

Papers, Original and Selected.

PUBLIC NURSERIES FOR THE POOR.

The advantages and claims of Public Nurseries for the Poor have already been brought before the readers of this Magazine in a brief article on these institutions as they exist in France.* The subject, however, is one that will admit of further illustration and discussion. In our Sunday and Day Schools, Refuges, and Reformatories, we have endeavoured to provide for adults, youth, and children; and into our Infant Schools we gather those who have just emerged from infancy; but for *infants-proper*, those who are either still in arms, or hardly able to speak or walk, little has yet been done in this country. Philanthropy has spread her wings over the criminal, the slave, and the outcast of both sexes and of all ages; but she has not yet drawn under her downy feathers those little helpless ones, whose first taste of human life is fraught with bitterness, who open their small wondering eyes on scenes of wretchedness and vice; and who often, *very often*, perish from sheer neglect, and are carried to the grave within a twelvemonth after their birth.

It is a distressing fact that the mortality of infants among the poorer classes is fearfully great. This arises partly from the narrow circumstances or vicious habits of their parents, and partly from the close and unwholesome neighbourhoods in which the children are born and must be reared. Those same causes, which awaken general consternation when their concentrated force generates fever and cholera as scourges of the adult population, are continually sweeping off infants by thousands with scarcely a soul to take the matter to heart, or a voice to plead on their behalf. Unconsciously, extensively, and silently we English virtually practise infanticide; for many of those who thus prematurely perish might be kept alive and reared if they could have only due care and attention.

But while we shed tears over the little graves of those who are thus early removed from the sins and woes of poverty, those who survive have oftentimes still stronger claims on our pity and love. Ruined in constitution, sickly in countenance, and filthy in person, they crawl painfully out of their first helplessness only to enter on new sorrows, and become the victims of new forms of cruelty and self-indulgence. A happy thing it will be for them if, at this stage in their sad history, they find their way to one of our Infant Schools.

The Public Nursery, as a place of refuge for infants, and a mode of relieving industrious mothers, is necessary, that the circle of purely benevolent educational apparatus may be complete. Hitherto but little has been done in this way, either in the city or in the country. We are well aware that at certain seasons in the year, the harvest for instance, parents who wish to work in the field leave their babes with some neighbour, who

* August, 1855: p. 155.

is paid to take care of them. And in factory districts those mothers who are engaged as operatives are compelled to adopt the same course. The treatment that infants receive, who are thus "put out" for the day, may sometimes be kind and careful; but there is great reason to fear that it is often the very reverse. Now the object of the Public Nursery is to convert that course, which has often been adopted as a necessity, or welcomed as a mere convenience, into *a system* of wise and benevolent effort, in which right methods and sound principles shall be inculcated and applied. It remains for Christian philanthropy to adopt this as a part of her work of faith and labour of love.

Doubtless the infants of the poor in some districts have been greatly benefited by our Mothers' Meetings. Many a poor woman has become more tender, as well as more thoughtful and judicious, in the discharge of her maternal duties as the result of advice, counsel, and assistance thus received; and some of our friends may, perhaps, be of opinion that thus to raise and instruct the mother is the best way, if not the only way, of befriending her babe. Few, however, will need to be reminded that hard necessity, in one form or another, compels many a mother to leave home for a part, if not for the whole, of the day, that she may earn bread for herself and her family. To all such the Public Nursery will be an invaluable boon.

Experience joins with theory in proving the worth of these institutions, for though comparatively unknown in our own country, they are approved and extensively supported on the continent. Paris contains twenty-five, and the whole of France about four hundred public nurseries, or "*crèches*," as they are called. Germany has also her *Saüglings-Bewahr-Anstalten*, or institutions for the care of nurslings. The French nurseries are conducted by aged women, who are often assisted by nuns or other benevolent ladies. All that we can say of our own country is, that we have made a beginning—a good beginning in this work of mercy.

Those who desire to obtain satisfactory evidence of the worth of a Public Nursery should visit the Infant Nursery and Public Laundry, in Hill Street, Dorset Square.* As, however, many of our readers are not able to go and see for themselves, we will briefly describe the chief features of that department of its operations to which this paper relates.

The first thing that we notice is, that it is conducted by the girls in the refuge, under the careful superintendence of a competent matron. In this point it differs from the French *crèche*. The girls are employed in holding, nursing, feeding, and washing the infants; in attending to their cribs, washing their clothes, and in cleaning the room. The employment of girls and young women in the management of the nursery we regard as a happy thought; in fact, it may be regarded as the distinguishing excellence of the few Public Nurseries that are yet established in the metropolis. A double advantage is thus secured, for not only are the infants taken good care of, but the girls themselves get such a knowledge of the way in which infants ought to be treated as will fit them, first to be nursemaids, and afterwards wives and mothers.

* Another has just been established in New Nichol Street, Bethnal Green, for the benefit of poor weavers.

The Committee of the Hill Street Refuge, etc., give the following account of

"THE INFANT NURSERY.

"It receives for twelve hours the infants of working mothers, at the small charge of 3d., including food; or if fourteen hours, 5d. The girls of the Refuge, under a careful matron, are trained to attend the infants.

"The Rev. Mr. Clay, in his evidence before the Commissioners of the Health of Towns, made this return of the proportion of deaths of infants under five years of age:—gentry 26; tradespeople 282; operatives 4,443. And this is caused greatly by neglect, and the narcotics administered to keep them quiet, which often produce idiocy and deformity. No narcotic is allowed in the nursery."

The difficulty that has often been felt as to the employment of girls in our Refuges is thus partially solved. While the infants are awake the little nurses are fully occupied in attending to their wants, and when they are asleep the time may be given to needlework, straw-bonnet making, or general education. Thus, a combination of good results is attained. The mother goes out to work free from anxiety and yet does not neglect her child; from the methods adopted in the nursery she learns how children ought to be reared; the infant is nourished with wholesome food, and well washed every day; and, under a competent and suitable matron, the girls so employed form habits and acquire knowledge that will be of unspeakable service to them in after life. Every benevolent heart, and especially the heart of every tender and judicious parent, must be drawn towards this most effectual way of helping those who are industrious but poor.

There are, however, some weighty considerations which address themselves rather to the intellect and judgment than to the heart, which must not be passed over in complete silence; of these, the foremost is, that by some effort of this kind a great saving might be effected of health and of life among the lower classes. Take more care of the young, we say, and you will relieve your overcrowded hospitals and send a better supply of labour into the market. In the present state of our country this is a matter of great consequence. We cannot afford to be wasteful of our offspring. The deficiency of good domestic servants is very generally felt. Emigration has already perceptibly thinned our population. The army has absorbed some of the strongest and healthiest of our young men, and may require the services of many more; of these, the flower of our country gathered while yet in the bud, many thousands will never see England again. Population, therefore—a strong, healthy, well-built, and increasing population—is one of the things which every far-seeing statesman in our land must most earnestly desire. England is full of material, she only wants men and women. Labour is already getting scarce and dear; probably it will get still scarcer and dearer, and the result may be that we shall not be able to compete successfully, as we have hitherto done, with other nations. Instead of being foremost in the rank on the battle-field, and in great peace exhibitions, we shall lag behind in both. It is, therefore, matter of great moment that there be no needless waste of human life; no avoidable enfeebling of the English race through neglect; no augmentation of that helpless part of the community, which, in our workhouses and infirmaries, hangs as a dead weight on the rest. We must husband all our resources, and make the most and the best we can of our rising

generation; we shall want them *all* as domestic servants, soldiers, sailors, or artizans. On this ground, the philanthropic movement, which already includes sanitary reform, improved dwellings, schools of all kinds, reformatories, temperance leagues, and mothers' meetings; and which might with advantage include public nurseries, in all parts of the kingdom; must commend itself to all capitalists, to all statesmen, and in fact, to all who are concerned for the future stability, honour, and prosperity of our country.

One more question remains. Granting that these Public Nurseries are valuable institutions, in what way ought they to be sustained? We answer without hesitation,—chiefly by the payments of the parents. Let there be a constant endeavour to make them self-supporting; entirely so we cannot expect them to be; in starting them, especially, there will be a deficiency which must be made up by private benefactions. A share of the burden that weighs so heavily on these hard-working mothers must be borne by a benevolent public. And surely the call for encouragement and support is loud and clear! Ought not the cries and sobs of these helpless babes to be heard? Doth not the Saviour himself assure us that "their angels do always behold the face of our Father which is in heaven?" Shall we leave them to be enfeebled, or perhaps killed by narcotic draughts, by unwholesome food, by cruel neglect, by pinching hunger, or by bitter cold, and make no effort to save them for our Christian Church and our Christian country?

Ye women of England!—ye mothers and fathers who understand and feel that

> "A babe in a house is a well-spring of pleasure, a messenger of peace and love;
> A resting-place for innocence on earth; a link between angels and men"—

who never behold your own dear children without anxious and loving interest—who gaze with such delight on the healthy mottled flesh and the plump rounded arm of your latest born—to whom no music is so sweet as the bird-like carol of your crowing babe; we appeal to you on behalf of those thousands of poor children whose birth calls forth no thankful song of praise to the Heavenly Father; no joyful congratulations from earthly friends; who enter the world without a welcome, and often, *too often by far*, go out of it again in the course of a few months, unregretted. Born more than others to a life of sorrow and want; often left for hours pitifully to wail when no mother's voice or mother's bosom can soothe them, or to fall into terrible misfortune when no mother's eye is upon them; their daily history seems to us like one long lamentation that ever they were born. In this Christian country these things ought not so to be.

Because Public Nurseries and Mothers' Meetings will do much to correct these great evils; because the children may thus be saved from a ruined constitution, or from an early grave; because thus they may be brought almost from the hour of their birth under Christian influence, and have secured to them a Christian education; and, finally, because thus they may be brought to the feet of Jesus, and under the sanctifying power of the Holy Spirit, we cordially commend to the middle and higher classes of our country, and especially to Christian ladies and Christian mothers, this comparatively new but most effectual way of doing good.

BRADFORD AND ITS RAGGED SCHOOLS.

BRADFORD, with its suburbs, contains a population of nearly 200,000. It is known for the spirit and enterprise of its manufacturers; and by a career of unequalled success in trade, it has shot ahead of every other town in the same district, and now stands next, if not equal, to the first manufacturing town in the West Riding of Yorkshire. But, notwithstanding this general prosperity, it some time ago presented a sufficient amount of juvenile misery to arouse some of the more benevolent to a sense of the necessity of a Ragged School. And, accordingly, a few ladies at once set to work collecting funds: at first certainly with very humble hope, expecting only to be enabled to occupy some small cottage-room. This accommodation they actually went in search of, but failed to obtain. Time went on a little longer, the funds grew gradually, and hope expanded, till at last originated the idea of having a regular building erected for the purpose. And now, taking the words of Wesley for their motto, "Faith laughs at impossibilities, and cries, It shall be done," they set about a wider canvass, new friends joined them, and in the summer of 1854, their combined labours resulted in a goodly establishment, consisting of two class-rooms, cooking, dining, and washing-rooms, being opened to receive the outcast and unfortunate.

The services of a qualified master and mistress having been secured, on the 24th of July the work of the school commenced, with only seven children; but these were drawn from the hot-beds of squalor and misery, and the attractive treatment they received very soon induced many of their former companions in vice to follow these first-comers, and swell the school-roll, till in January, 1855, there was recorded a daily attendance of 160. So that those who had begun the work, in humble confidence that it *was* a work of God and would prosper, had already a confirmation of their hope, and beheld with joy the success of their own efforts, and humbly gave God the praise.

The school is constituted on Christian principles; the rules providing that the Bible shall be the basis of religious training, and shall be daily read in the school. But no party creed or catechism must be introduced. It thus obtains the sympathy of all religious denominations, Roman Catholics excepted—their opposition has been painfully felt. But no drawback has yet occurred either to dishearten the promoters or damp the energies of those whose active services are engaged in this mission of Christian love. All connected feel alike encouraged by the happy results already apparent; for faces once familiar in our footpaths, as those of prowling, pestilent beggars, have been recognised in the class-room, open, cheerful, and beaming with happy intelligence, to the surprise and delight of those who may have at one time thought (if a thought was bestowed with the easy-given alms), that for such seeming pests of society, the jailor's key, or the penal colony, was the only cure, and deserved destiny. But such have now seen that there are moral jewels in our social *mires;* and that the Ragged School is an instrument in the hand of the great Refiner of hearts, to extract the precious ores, which His Divine grace may yet polish to shine in the diadem of their Redeemer, with a glorious brilliancy then, proportionate to their humble obscurity and worthlessness now; for who loveth most?—even "he who hath the most forgiven him." It will be proper to note here, that this is not an Industrial, but simply a Ragged School; and that the latter seems to meet entirely the necessity of manufacturing towns, in which children are employed at an early age. And, to all appearance, in such places industrial establishments would be alike unsuccessful and unnecessary; as the facility for obtaining employment, more remunerative than could be practised at an Industrial School, would most certainly seriously interfere with the attendance of the children after a certain age; and on the other hand, this facility of

acquiring labour obviates the difficulty, so much felt in places where youthful labour is not in demand, of finding ready occupation for our children, after their education and training have fitted them for it. Let it be known, then, to those who sympathise with, and desire to help, the suffering children of misfortune, that much may be done for them, in a very simple manner, and with comparatively moderate means, in towns such as this; for, by a table now before me, showing the average cost of each child per day, I find that a beggar child, taken from the street, is maintained and educated at our school for a fraction less than three halfpence per day! One nutritious full meal seems quite sufficient to secure a most regular daily attendance. And this, of course, brings them *regularly* under every other improving influence. We have the child of the intemperate, untidy mother, brought daily to part the matted locks and wash the smutted face—that of the impious blasphemer, to use daily the Creator's name, in the language of praise and prayer—the daring youth, whose tongue is already trained to falsehood and deceit, is brought, when his thievish hand is just about to plunge him into a career of crime, to learn that the principles of truth and honesty, are profitable for this world, as well as preparatory for the enjoyment of happiness in another. And *all* are taken from that dangerous liberty, in which the vitiated will is their only law, to conform to wholesome discipline, to bend their will to an authority, which they revere from sentiments of love, engendered in their young and pliant hearts, by a treatment at once firm and kind. And we have the Divine assurance, that if we train up a child in the way he should go, when he is old he will not depart from it. Those who doubt it, are not sound in the Christian faith, and may not feel its force; but let those who rely for their own salvation upon Him who said, "Suffer little children to come unto me, and forbid them not," let such be humbly, but earnestly entreated to join in the good work. If *He* came to call, not the righteous, but sinners to repentance, shall *we*, His professed followers, stand idly by, with folded hands, and behold our brother perish, because in the providence of the Almighty, he has had his birth in a depth of degradation, a little lower than that in which in His great mercy we have had ours, and may seem to our selfish sight a creature too mean for our concern. Let us remember, that we are one with him in the great family accursed for sin, and that he might be one with us, in the glorious hope of redemption, and that he may yet be, as both he and we can only be, at one with God, and of the blessed company of the redeemed, by being brought to a knowledge of the truth as it is in Jesus, and sustained in a life of faith and obedience, by that spirit of grace, which He has declared to be sufficient for us. "God is no respecter of persons." Let us not say, "Am I my brother's keeper?"

LORD JOHN RUSSELL ON RAGGED SCHOOLS.

THE friends and supporters of the Gloucester Ragged School recently met to examine into the state and progress of that institution. The Meeting was very numerously attended by the nobility and gentry of the county, and presided over by the Right Hon. Lord John Russell, M.P. The examination was conducted in the morning, and chiefly by J. C. Symons, Esq., and J. Bowstead, Esq., (her Majesty's Inspectors.) The Rev. J. Emeris questioned them in the 5th chapter of St. Matthew, and Lord John Russell himself asked some questions. The answering of the boys was satisfactory—at least it was no way inferior to that of other schools, and no stranger would have discovered that half the time of the boys is spent in the school, and the other half on a field garden. At twelve o'clock his lordship proceeded to the boys' gardens on the Stroud Road. He saw some of the boys at work, sur-

veyed the ground, and expressed his approval of the judicious arrangements made for a right and effective training of the inmates.

At one o'clock the friends met at the Shire Hall. The Rev. John Emeris read the following Report:—

"The Committee beg to present their Fourth Annual Report, and are enabled to state that the school continues, after being in operation for three years, most successful in promoting the great objects of its institution, in reclaiming and instructing a class hitherto met by no means of education. It numbers 140 boys on the books, of whom 120 are in constant attendance at the school-room in Deacon Street, where they receive an efficient practical education, suited to their condition in life, for three and a half hours every morning. About 40 boys work afterwards on the ground for several hours, and are there receiving useful training in spade husbandry, giving them habits of industry, and an aptitude for manual labour, producing a profit after paying expenses, which enables the Committee to give a dinner to the working boys in return for their work.

"The children continue to be exclusively drawn from the most destitute classes in the city, so as to embrace none of those who can pay for their instruction in the higher schools.

"The expense incurred in building the house of the master located on the work ground, and the urgent desirability of extending the benefits of the establishment to girls as well as boys, render it essential that a strong appeal be made to the public for increased funds for these purposes."

The Noble Chairman then said—"I propose now to address a few observations to you before we proceed to the business of the meeting. You have heard from the secretary the state of the Ragged School, and you know generally the object of those schools, which is to provide some education for those children whose parents are unable to send them to school, and who cannot afford the means of doing so, and who thereby, if they were not thus assisted, would remain in a most lamentable state of ignorance. The only danger that I can see with regard to these schools is, not certainly that they would give too much education, but that classes should be admitted to the benefits of the gratuitous education which they afford who have the means of sending their own children to school. I think we must all agree, and experience shows it, that when parents are enabled to send their children to school, it is a duty on them to do so — a duty which they ought not to neglect, and which they can have no excuse for neglecting; and likewise, that in this country men are apt to value very much more that which they pay for, and are thereby entitled to, than that which is gratuitously afforded them. But I believe every care has been taken in these Ragged Schools—so called because those who receive the benefit which they confer are unable to dress like the other portions of the community—that none should have the benefit of them, but those who are unable otherwise to obtain education. If this be so, I believe there cannot remain a doubt upon the subject that it must be a great benefit to the community that such schools should be established. Of late years much more attention has been paid than had been done formerly, to those great social questions upon which the happiness, first of every locality, next of every large community, next of the whole nation, and next of all mankind, must depend; and the results of inquiries of this kind, however gratifying in many respects, is in some respects most lamentable, because while we find that for some centuries—from the period which we are accustomed to call the dark ages, through that period which we call the revival of letters, and now to this age, which we call the age of civilization—we see, on the one hand, that arts and sciences have very much improved, that manufactures have been established, by which those who have but little command of money are now enabled to obtain clothes and furniture which might have been envied by the richest three or four centuries ago. We find, that by means of trade and commerce, productions and manufactures are carried from one country to another, and that from the most remote parts of the globe, are introduced articles of food and of clothing, which furnish to the inhabitants of this country the means of comfort and enjoyment. We find science promoted—we find arts encouraged and flourishing. We find besides, that owing, in the first place, to the revival of letters

we have spoken of, and next, to the great light of the Reformation, that the great truths of religion are circulated throughout the country. But in the midst of this age of civilization, and in the society which thus boasts of its attainments, which is thus proud, and in many respects justly proud, of that which the labour, the skill, the ingenuity, and the science of man have done—we find, in the midst of that community of London, close by the dwellings of the noblest and the highest of the land—in the cities where our great manufactures flourish—in the towns which seem the happiest for every convenience of life—we find persons in the lower classes of society, who in the midst of these prosperous manufactures, know nothing with regard to the commonest of those arts—who, living in a country which trades with all the world, learn nothing of geography; who in a country which boasts of its history and constitution, know nothing of that history. But, worst of all, who in the midst of the light of that Gospel which is spread around, know nothing of the simplest and most elementary truths of religion, to whom the name of God and of Christ are almost entirely unknown. If it were not for taking up your time, there are plenty of truths which I might adduce bearing out this statement. Any one who has read the reports, whether of the chaplains of the jails, or of inspectors of education, or of the various charitable societies in existence throughout the country, must be painfully aware that what I have just said, is abundantly proved by all those documents. Well, then, with the inquiry which befits this age, there has naturally arisen the question, "How has this come about?" And it very soon seems to those who inquire, that there are and must be in any populous society, such as all the nations of Europe furnish, owing to the competition of labour, some who compete against others, who sell their labour, the work of their hands, for so cheap a price, and at so low a rate, that they can only afford just sufficient food for their own and their family's sustenance. This is, and unfortunately must be the condition of a great portion of the community. Hence we have had inquiries with regard to the condition of many of those classes. I will mention the needlewomen of London as an instance, who for many hours of labour, obtain the smallest pittance of reward. What can we do to remedy this state of things? We cannot prevent this competition; we cannot say that if one person sells his labour for so much, that other persons, in their freedom, being on the brink of starvation, shall not offer their labour for something less, and thus obtain the means of supporting themselves. Neither can society pretend to keep in a state of comfort all those classes, because such an attempt would only involve in one common ruin the prosperous and the industrious with those who are poor and needy. It was not very long ago started as a problem for a great government—no less than the government of France—to provide in such a manner by laws to be passed not only by them, but by every other nation, that every class in the community should produce a certain quantity and no more. There were to be so much of cotton goods, supposed to be enough for the consumption of the world; so many woollen goods; and I suppose a certain number of pairs of shoes, and every other article for human want. And every country, this among others, was to enter into a league with those who called themselves "the regenerators of mankind," in order to fix such an arbitrary rule as to the productions of human labour and human art. There could be nothing more absurd—nothing more extravagant; and benevolent as many of those persons may have been, the absurdity and extravagance were such that even the wildest speculators were obliged to renounce their projects. What, then, can we do? If we can do nothing directly by which these classes may obtain greater means—means sufficient that they shall have, not only a subsistence, but shall live in comfort, and be enabled to obtain the means of information for themselves, and of education for their children—we can do this. We can take care to furnish the means by which the children of the poorest shall be instructed—by which they may learn at least the common things of life—by which they shall gain elementary knowledge—and by which the simplest truths of religion may reach their minds, and, above all, reach their hearts. And when this has been done, and if those children can stay long enough at school, there would then be reason to hope that they would be sufficiently instructed to obtain at least greater earnings, that they would have greater foresight, that they would not be so improvident, when they had gained a little money, as to squander that money in extravagance or intemperance; but that by foresight and care, by the use of those faculties with which every well-educated

and intelligent man is endowed, that they would consider how they could improve both their mental faculties and their bodily powers; and having learnt some trade, they would be in a better position than were their parents before them. If we can accomplish that object, we should at least not have to lament that there exists a class amongst us—a great civilized nation—who are no more instructed, and who are as barbarous, as far as knowledge is concerned, as those persons whom we pity in the dark ages, to whom Christianity had never been preached, to whose hearts its truths had never been imparted. This, then, is the object for which, among other institutions, this Institution of Ragged Schools may improve society—not by any vague speculations, not by holding out the theory of a general regeneration of mankind—but by plain, practical, patient, daily work; by that patient daily work which God has ordered to be our lot, and by which alone we may hope improvement to be effected. If this be the case—if this Institution, among many others, is bringing about this good, and is following the efforts that have been made elsewhere—I hope that you will not allow it to drop. I hope that having the spark amongst you, you will not allow it to be extinguished—that the seed having been sown, you will foster it, that it may grow up to be a goodly plant; and if it flourish and prosper, I am sure that the present generation, and the generations that succeed you, will be glad that this Institution has been planted and promoted amongst you." The noble lord resumed his seat amidst loud applause.

THE SHOE-BLACK MEETING AT ST. MARTIN'S HALL.

THERE is something very exhilirating in the enjoyments of youth. Pleasure is more enjoyable then than in after years, when the nameless and numberless cares and anxieties met with in the battle of every-day life, cast a sombre shade over scenes and circumstances in themselves fraught with joy and festivity. In mature years how often does the remembrance of some carking care, or the apprehension of some impending calamity, or future difficulty, mar the most hallowed seasons of domestic or social enjoyment. But in youth it is not so. Whether it is pain or pleasure, trouble or joy, the present engrosses the whole individual, mentally and physically.

Such was manifestly the case with the 132 youths forming the three Shoe-black Brigades, who were convened together, in St. Martin's Hall, on Thursday evening, February 7. It was, indeed, a goodly sight we were privileged to witness on that occasion. It was interesting to see so many youths of the humbler classes comfortably clothed and fed, and to know they were all engaged in earning an honest livelihood, and receiving daily Scriptural instruction—met together to enjoy a social treat. It was still more interesting to know these youths were of that class, who, but for the kind Christian interest taken in their welfare, might now have been amongst the lowest dregs of the population, and the pests of society. But instead of that they possessed feelings of self-respect and independence, and met in that Hall upon terms of amity and good feeling with even peers of the realm.

The lads in their bright new jerseys of Red, Blue, and Yellow, the distinctive colours of the three Brigades, were ranged on either side of three long tables, running up the area of the spacious Hall. The centre table being occupied by the Red, one side by the Blue, the other by the Yellow. On the upper end of the Hall, in front of the platform—which was occupied by official gentlemen, and friends of the society—seats were arranged for the company and occupied by a large assemblage of aristocracy and gentry. The galleries also were occupied by numerous spectators. After the lads, whose pleasant happy faces were the best index of their feelings, had partaken of an ample and refreshing tea, with bread and butter, and cake, the grace having been sung before and after the meal, the more business part of the proceedings of the evening commenced, when Lord Charles

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Russell occupied the chair till the arrival of the Earl of Shaftesbury, who was detained by an important debate in the House of Lords. After prayer had been offered by the Rev. W. Cadman, Vice-Chancellor Sir William Page Wood addressed the meeting. He told the lads he had often heard of their Society, and had come there on purpose to get acquainted with them. There were many friends of the Institution; but, after all, they were the true friends of the Institution. It was by their good and praiseworthy conduct, and persevering industry its interests would be best advanced. In an experience of thirty years he had carefully watched many lads, and had observed that the well-conducted boy at school invariably became the happy and useful man, hence he urged upon them the importance of beginning well. Industry always carries with it prospect of advancement. The learned gentleman was followed by the Rev. W. W. Champneys, rector of Whitechapel, whose position in the east of London led him to take an especial interest in the Blue Brigade, their operations being carried on in that locality. The rev. gentleman adverted to one feature of the society, of special importance at this juncture, viz.: the fact that none of the boys connected with this Society were allowed, under any circumstances, to work on the Sabbath, that day being wholly devoted to religious instruction. On one occasion the managers of a public institution requested that one or more of the boys might be permitted to attend there for an hour or two on Sunday morning; an answer was returned that they might command their services until eleven o'clock on Saturday night, the Society being desirous of meeting their requirements as nearly as possible, but under no circumstances whatever could they permit any of their lads to be engaged in their secular calling on the Lord's-day. The result of this reply was that those Shoe-blacks not connected with the Society, and who would work on the Sabbath, were employed. It was soon found their work was not so well and satisfactorily done as by the Blue Brigade, who were, therefore, reinstated. The rev. gentleman, after many excellent and judicious admonitions to the lads, interspersed with anecdotes, concluded with a most Christian, scriptural address on their destiny as immortal beings, and their calling as Christians, that "God had not appointed them to wrath, but to obtain salvation by our Lord Jesus Christ;" therefore the one paramount object of their lives should be to obtain that salvation that they may wear the crown of everlasting life; they must, therefore, keep that crown continually before their view. The boys then sang, when the noble Earl entered the Hall amidst much cheering, and the chair was vacated by Lord C. Russell. After a few introductory observations, Lord Shaftesbury called upon John MacGregor, Esq., who, addressing his lordship, said, there were three large bodies meeting that day: the Parliament of the country, the convocaion of the Clergy, and the Shoe-black societies. (A laugh.) They had every reason to thank his lordship for the respect he had shown them in leaving St. Stephen's to come to St. Martin's. On a previous occasion they had requested his lordship to reward the superintendent of the Red Brigade; they had now to ask him to present the lads before him, with the medals which would be handed to him. Mr. MacGregor then addressed the audience on the establishment and conduct of the Shoe-black Society, and stated the earnings for the year would amount to £1,500. Seven boys, who by their good conduct during the year, had specially distinguished themselves, were then conducted to the platform to receive their reward, which consisted of a medal—silver for the first class, and bronze for the second—marked with the initials of the name of the society to which they were given, and suspended by a blue ribbon. There were three boys from the Red Brigade, two from the Blue, and two from the Yellow. The treasurer of the Red Brigade, J. Fowler, Esq., on introducing the first boy from their society, an intelligent, well-conditioned lad, gave the following statement:—He had been in the society from its commencement, had

earned during the year £42: £10 of this had been paid into the society, he had laid by £12, had supplied his sister with an outfit, and assisted his mother at Christmas, and has now £15. Statements were also given of the earnings and savings of the other two lads as they were severally introduced to the noble Chairman. The two lads of the Blue Brigade were introduced in a similar manner by their hon. secretary, M. Ware, jun., Esq., and followed by the hon. secretary of the Red and Yellow Brigade, R. J. Snape, Esq., who gave a brief statement of the statistics of the Yellow Brigade, which had been in existence thirteen months, during which period the receipts had amounted to £436; and remembering the Red Brigade was first established in 1851, the year when London was filled with visitors to the Exhibition in Hyde Park, and Shoe-blacks were in much greater request than could be expected in ordinary years, that the receipts of that first year of the Red Brigade amounted to but £600, he did think it augured well for the prosperity of the Yellow Brigade, that with a more circumscribed field of operation, the south of London, their receipts for the first thirteen months should have amounted to £436. The hon. secretary then introduced the two lads, and stated of the first, that he had been with them but six months; during that time he had earned £16: £3. 1*s.* 2*d.* of which was in the last month only; he has had £7 in the bank, but has just drawn £3 for clothes.

The Earl of Shaftesbury then, in a most kind and obliging manner, decorated each boy with his respective medal, suspending them round their necks, shaking hands and addressing a word of encouragement to each, amidst the most enthusiastic applause of the other lads.

The noble Earl having performed the interesting task assigned him, proceeded to address the whole of the lads, in a kind and encouraging manner. He expressed his hearty gratitude for the spectacle before him; it was, to him, a display of Christianity and common sense combined. He reminded those who had just been decorated, that they might, not inaptly, compare themselves to those gallant heroes, whom her Majesty recently decorated with the Crimean medal; for though they had not to fight literally in battle, they must wage war with sin and the world, and he prayed that God might grant them victory and everlasting peace. He would remind them that all these things were subordinate to the honour of God—that should be the great object of all their aspirations, as it was of those who had undertaken their cause; so that, walking uprightly and consistently through this world, they might, ultimately, become citizens of that "city which hath foundations, whose builder and whose maker is God."

His Lordship then called upon Counsellor Payne, who rose to address them in his usual entertaining and instructive manner, giving them sober truths and wise maxims in easy-to-be-remembered rhymes; concluding, as usual, with some verses composed for the occasion. The Hall was decorated with flags of chaste and elegant design, lent by Mr. Russell, blacking manufacturer to the Society.

A vote of thanks to the noble Chairman was moved by Wilbraham Taylor, Esq., and seconded by Alexander Haldane, Esq., and carried unanimously; the lads testyfying their full approbation by giving three times three cheers for the noble lord, who briefly and appropriately acknowledged such an appreciation of his presence and patronage. All present then joined in singing the national anthem; the Rev. E. Auriol, rector of St. Dunstan's in the West, pronounced the benediction, and the meeting separated a few minutes after 9 o'clock.

THE SABBATH QUESTION.

Among the earliest notices of motions in the House of Commons this session, were those of Mr. Scully, and Sir Joshua Walmsley, to the effect, that an address be presented to the throne requesting the opening of the British Museum, and the National Gallery, on the Lord's-day. The time between giving the notice and discussing the motion was but a few days, but by the timely interference of the Hon. Arthur Kinnaird, and other members of the House, the motion was deferred for a fortnight. This breathing time was barely sufficient for the subject to be fairly brought under the serious consideration of the people of the three kingdoms. It is not a light matter that will move London, but the mighty metropolis was moved to its very centre, when it became fully known that the Working Man's Sunday Rest was about to be tampered with, and the sanctity of the Lord's-day was to be annihilated by legal sanction and by royal command. The threatened evil was of too great a magnitude, and apparent realization of it far too immediate, to allow of any delay. Those societies whose objects are of an educational, as well as others of a decidedly religious character, arose unitedly and firmly to protest against the proposed desecration of the Lord's-day under parliamentary approval, by employing a portion of it for recreation and pleasure. A deputation of nearly one hundred gentlemen, representing the principal societies of London, among which were the Sunday School Union, the Church of England Institute, the Christian Young Men's Societies, the City Missions, the Ragged School Union, etc., etc., waited upon Lord Palmerston, who gave it a very respectful reception. The deputation was headed by the Archbishop of Canterbury, the Earl of Shaftesbury, and the Hon. A. Kinnaird, M.P. The Premier listened with great attention to all the statements made by the various members who addressed him, and then, in reply, stated the subject was one of great importance, and one which should receive very careful consideration from himself and the other members of the Government.

The Ministers of the Gospel, both in London and the provinces, called the attention of their flocks to the momentous question, which led to such a spontaneous and general multiplication of petitions to the Legislature, that is never witnessed but on a vital question of national importance. In addition to pulpit influence, the platform was brought into requisition. The Sunday School Teachers held an aggregate Meeting, in Exeter Hall, on February 18th, on which occasion the great room was densely crowded in every part, and over which the Earl of Shaftesbury presided. The resolutions were unanimously carried, and a petition agreed upon, to be signed by the Chairman, as representing that meeting of 4,000 teachers, deprecating in firm but respectful language, the proposed opening of the National Buildings for Sunday pleasuring.

While the Sunday School Union was arranging plans for enabling the teachers to give expression to their opinion, by petitions, and by an aggregate Meeting upon this subject, a few private individuals, not representing any particular society, met, and concurred in giving the Men of London opposed to Sabbath desecration an opportunity of giving expression to their views on this subject. For this purpose, the same large room in Exeter Hall was engaged for the evening of Tuesday, February 19th; tickets were issued, and long before the time for opening the doors, the entrance was thronged, and by the time announced for holding the Meeting, the magnificent Hall was crowded, and hundreds outside not able to gain admission. Such a sight we had never before witnessed; for about 4,000 men were present, but not a single bonnet graced this remarkable assembly. We confess, that at first, we entertained fears for the action of the Meeting to say nothing respecting its unanimity. Our fears, however, were soon

scattered, for on the first occasion that was given to those present, it was clear the Men of London understood the question, and valued their Sunday Rest as one of their highest privileges. Joseph Tritton, Esq. was called to the Chair, and the Meeting was addressed by J. J. Cumming, Esq., R. Baxter, Esq., E. Corderoy, Esq., John Henderson, Esq., and Joseph Payne, Esq. It would be almost invidious to refer to one more than another of the telling, touching, and powerful addresses, but we cannot help saying that we remember not to have heard a speech of more conclusive argument, of more thrilling interest, of more touching pathos, than that of Mr. Corderoy's; that speech alone was worth all the trouble and all the expense that had been incurred in connection with that Meeting, and we have reason to believe went far to cause those present halting between two opinions, to decide for God's honour and man's highest welfare. The resolutions put from the Chair, having been duly moved and seconded, were—

1.—That this Meeting believing the Sabbath-day to have been hallowed by Almighty God at the Creation, and kept holy afterwards by His express command, recognises in the Lord's-day a divinely ordained memorial of the Saviour's resurrection, and a day made for man to worship God, to rest his mind and body, and to refresh his soul with sacred things.

That this Meeting is, therefore, decidedly opposed to the opening of any exhibition of a secular character upon the Lord's-day, and considers that if the Legislature or the Government were to sanction the same, it would be a national violation of the command of God, and would inflict a public wrong by depriving many persons of a great Christian privilege and right, for the amusement of others.

2.—That the peculiarities of English life and character, and the mental and physical exhaustion produced by the overwhelming demands of business, render Sunday Rest specially necessary for the morals, the education, the health, and the happiness of the people.

That in the opinion of this Meeting, 'the opening of the British Museum, the National Gallery, the Crystal Palace, and other similar Institutions,' on the Lord's-day, would lead to a large increase of labour, to a deterioration of the character of the nation, and endanger the preservation of a weekly rest."

On each of these being put from the chair, a forest of arms were outstretched to their fullest extent for the affirmative. The Chairman then begged those who were of a contrary opinion to hold up theirs, when up came FIVE arms. We were at the time on the platform, and had nearly as good a position for observation as the Chairman, but could not see, although we looked in every direction, more than five opposed to either of the resolutions. Such a decision was followed by expressions of the warmest enthusiasm.

The Committee of the Ragged School Union, in conjunction with the Committees and Teachers in common with them, have united in presenting through Lord Robert Grosvenor, M.P., the following petition to the House of Commons, viz.:—

TO THE HONOURABLE THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

THE PETITION of the undersigned Members of the Committee of the Ragged School Union and Committees and Teachers of Ragged Schools of London in connection therewith

HUMBLY SHEWETH—

That your Petitioners are engaged in Ragged Schools, in which upwards of 15,000 children and young persons receive instruction, and are thus intimately acquainted with the habits and propensities of the poorest classes in the metropolis.

That your Petitioners are seriously impressed with the conviction that it is the duty of every Christian to keep the Sabbath-day holy; and that it is no less a duty than a

privilege conferred by God on man to be permitted to devote the whole of that day to the advancement of religion.

That your Petitioners have heard, with the utmost regret and alarm, that it is intended to move your Honourable House to sanction the opening of the British Museum and National Gallery on Sunday afternoons, and also that efforts are being made for the purpose of obtaining an Act of Parliament to permit the opening on the Lord's-day of the Crystal Palace,—measures which, if successful, would lead, in various ways, to the desecration of that day, and interfere with the benevolent labours of Teachers in Ragged Schools on Sundays, by inducing their scholars to forsake the school as well as public worship.

That, apart from the religious advantages and duties involved in this Divine Institution, great benefits to society in general, and to individuals in particular, have been enjoyed in this land through the maintenance of one day in seven as a day of rest—such rest being required to meet the physical, intellectual, social, and moral wants of the community, and especially of working men and their families.

That your Petitioners therefore pray your Honourable House not to sanction the opening of any place of public recreation or amusement, or of any public exhibition on any part of the Lord's-day.

And your Petitioners, as in duty bound, will ever pray.

The time allowed for sending this petition to all entitled to sign it was too limited for the purpose. It was sent to 140 schools, 70 of which returned it with as many names of Teachers as could in the time be obtained. On adding the names to our continuous roll and affixed to the engrossed heading, our petition, with signatures, measured upwards of 12 yards in length, and contained upwards of 1,500 signatures. A large proportion of the schools not returning the petition had anticipated the one issued by the Ragged School Union, and signed others of similar purport.

Sir J. Walmsley's motion for opening the British Museum, etc., for Sunday amusement was brought under discussion in the House of Commons on February 21st. The presentation of petitions against the motion occupied some considerable time. So numerous were they, that only the enumeration of them filled three columns of the *Times* of the following day. After the discussion the House divided upon the motion, which was negatived by the overwhelming majority of 376 against 48. So triumphant a decision calls for deep gratitude to God, who has so signally blessed the efforts and answered the prayers of His faithful people.

It becomes increasingly our imperative duty, as well as a great privilege, to preserve intact the sacred obligation of a whole Sabbath. Let us, therefore, vigorously maintain that the dedication of one day in every seven to religious rest and the worship of Almighty God is of Divine authority and perpetual obligation, as a characteristic of Revealed Religion during all its successive periods; having been instituted at the Creation—recognized and confirmed in the most solemn manner in the Ten Commandments—urged by the Prophets as an essential duty—vindicated by our Divine Lord from the unauthorised additions and impositions of the Jewish teachers—transferred to the first day of the week, in commemoration of the resurrection of Christ, and on that account called "THE LORD'S-DAY"—and finally established in more than all its primitive glory as an ordinance of the spiritual universal church of the New Testament and a standing pledge and foretaste of the eternal rest of heaven."

REFORMATORY CONFERENCE.

THE London Reformatory Conference, of which we gave notice in our last number, assembled at the Caledonian Hotel, on the 8th of February. It was attended by nearly one hundred gentlemen, representing nearly every Reformatory, Refuge, and Industrial School in Great Britain. The Earl of Shaftesbury was called to the Chair, and the proceedings commenced by invoking the Divine blessing. J. W. Nutt, Esq., then read the following statement of the Sub-Committee appointed at the last Conference :—

So rapid has been the progress of the Reformatory movement throughout the country during the last few months, that the Committee, appointed at the Conference held in London in March last, have thought it their duty to summon another and a larger Conference, mainly to consider the propriety of establishing in *London* some permanent Organization as a centre of communication—a means whereby information may be obtained all over the country, and united action secured when necessary. In the spring of last year there were 46 existing Reformatory Institutions and Refuges, and 9 others in course of formation. Of the former, all were invited to send Representatives to the Conference, and 28 responded to the summons. Much valuable information was elicited. The question of Government aid and inspection was fully discussed, and many of the fears respecting undue interference with the management of these Institutions dissipated. This aid was found to be of two kinds, viz.—Grants for education from the Committee of Privy Council, and payments under the Juvenile Offenders' Act, for Board, Lodging, etc.

It was the unanimous testimony of those present, that where Government aid had been received, the various Inspectors sent to visit the Institutions, had abstained from all interference with the religious instruction, and had assisted, by every means in their power, to promote the free action of the Managers. It was stated that some of the Reformatories were under special Acts of Parliament, as in the case of Red Hill, and various places in Scotland. Respecting further legislative enactments, all present were agreed, that some more stringent provision should be made for the enforcement of the weekly payments by the parents under the Juvenile Offenders' Act, and that the Government should be urged to obtain the consent of Parliament to the appointment of suitable persons to collect the payments for the children, and for small annual grants of money to supplement the efforts of private benevolence. The propriety of mixing boys sent by Magistrates under the Act, and those voluntarily entering, was next considered. It was thought by many that there should be two kinds of Institutions; others, and those who had had most experience in those Reformatories where both were received, stated that the two agreed well together. Much was said about the number of inmates that could be properly managed in one Institution: it was thought that 100 should be the maximum, and it was agreed, that they should never exceed such a number, as would prevent the Governor from becoming *personally acquainted with the character and disposition of each inmate*. Many encouraging facts were stated respecting the success of the Industrial employments. In some institutions boys had been able to earn 10*s*. or 12*s*. per week after 12 months' training. Variety of employment was generally recommended. Such were the chief points to which the attention of the Conference was directed. An abstract of the proceedings was subsequently printed, and forwarded to each member of the Conference; to the managers of other Reformatories not there represented; and subsequently, to every member of Her Majesty's Government and of the House of Commons.

The earnest attention of the Committee has been given to urge forward legislative improvements of the Juvenile Offenders' Act—to remove the restrictions to the admission of boys out of Reformatories, into the Navy—and to the general diffusion of information. These efforts have been successful. The Act has been amended, provision has been made for the recovery of payments on the part of parents, and one competent professional man, well acquainted with the Reformatory movement, has been appointed to the duty for the Midland Counties.

Several benevolent members of the legislature have promised to use their influence to gain admission for boys, who are otherwise qualified, into the Navy, and the Committee have had the satisfaction of aiding, by their advice, many gentlemen who have been instrumental in establishing Reformatory Schools in the country.

The question, however, has so thoroughly laid hold of the public mind, and the number of institutions is so rapidly increasing, that the Committee have felt the necessity of a larger and more permanent organization to assist in giving a right direction to the movement. In addition to the various Refuges in connection with Ragged Schools, which are more or less of a Reformatory character, there are several large Institutions in the metropolis, in good working order; and Reformatories are either already established, or are in course of formation in 33 counties in England and Wales. Several important Reformatories are in existence in Scotland, some of long standing, and others of recent establishment. In Ireland, too, the question is beginning to excite public attention. Of the Reformatories above referred to, 25 are certified under the Act of last Session.

It is the intention of the Committee to publish a complete and accurate list of these Institutions—classified, if possible, under suitable heads. The Committee have given long and anxious consideration to the subject of the present Conference, and they now recommend for adoption the Resolutions which will be proposed.

Robert Hanbury, jun., Esq., moved—

I.—That an Association be now formed, to be called the "Reformatory and Refuge Union," as a centre of information and encouragement for Reformatories, Refuges, Industrial Schools, and other similar Institutions for the prevention of juvenile crime or the reformation of criminals in Great Britain and Ireland.

II.—That the object of this Association shall be—

1. To collect and diffuse information as to the operations and results of all such Institutions; to afford a means of communication between their promoters, and of concerted action with reference to the Government, the Legislature, and public bodies in general.

2. To facilitate the establishment of new Institutions, the selection and training of efficient masters, matrons, and assistants, the procurement of books and school materials for educational or industrial work, and the ultimate provision for inmates by emigration or situations of permanent employment.

3. To promote the religious, intellectual and industrial education of the inmates of such Institutions; and, without interfering in their management, to encourage those who conduct them in every effort to elevate and reclaim the neglected and criminal class, by educating them in the fear of God and the knowledge of the Holy Scriptures.

III.—That Members of the Association shall contribute an Annual Subscription of 10*s.* 6*d.*—Life Members, £5: and that the management of the Association be confided to a General Committee and officers, as follows, with power to fill up vacancies and to elect a Managing Committee out of their number.

These Resolutions being seconded, were about to be put to the Meeting, when it was agreed to take them *seriatim*.

The first was passed by general consent, without discussion, as were the 1st and 2nd sections of the second, but the last member of the 3rd section, namely, "*in the fear of God and the knowledge of the Holy Scriptures*," was objected to by the gentlemen who formed the Gloucester "Reformatory Union," as in all probability the Romanists interested in the establishment of Popish Reformatories in this country, might take umbrage at these words, and so stand aloof from the proposed Union. Various amendments and riders were suggested, with a view to the amalgamation of Romanists with Protestants in the management of this new Society, but without avail; at length the Conference was pressed to a division by the Gloucester party, upon the question of adjournment *sine die*. The division showed a majority in the proportion of 2 to 1 for the continuance of the proceedings. A portion of the minority then retired, and the 3rd section of the 2nd Resolution was carried without further opposition.

The Conference then adjourned to the following Wednesday, the 13th, when it re-assembled and proceeded to the consideration of the 3rd Resolution, which, on being slightly altered, was adopted as above. The preliminaries for the formation of a General Committee were arranged, and other

business of a general and financial character having received attention, the Conference terminated.

Several gentlemen who were unable to attend the Conference, and give the Meeting the benefit of their practical experience, endeavoured to supply that deficiency in writing. One of these letters was shown to us, and with permission we insert an extract. It is from our friend Joseph Sturge, of Birmingham:—

"Begin" the Reformatory, he says, "on a small scale, with very little, if any, expenditure in new building. If possible, get a Superintendent who will live as the boys do, and take his meals at the same table of the same food. The number, say from six to eight, at the beginning, should be only gradually and rather slowly increased. It is very desirable that the boys when they come should not be more than fourteen or fifteen years of age, and, both for the sake of making their labour remunerative, and, still more, to make their reformation permanent, that they should remain four or five years. As far as practicable, they should be allowed to make the laws for their own government, and they should have some interest in the fruits of their labour. There is great danger, in the present popular feeling in favour of Reformatories, of hasty legislation without proper experience, and it may be much better to give the present law, with a little alteration, a trial before doing more. The success of these Institutions almost entirely depend upon getting parties to conduct them who have the moral and religious qualifications to make them good and wise parents, the intellectual or literary ones are of very minor consequence. If from any circumstance improper persons get appointed, any expenditure of money will be little better than thrown away."

Another friend writes upon the necessity of the Society now formed, on sound and safe principles, urging upon the Government an increase upon the rate of payment guaranteed by the State towards the expense of care and maintenance of inmates in Reformatories. At present the sum is fixed at 5*s.* per week for each inmate. Upon this subject we may state that a deputation of about twenty gentlemen waited upon Sir George Grey on the 11th of February, and pressed upon the attention of the Home Secretary the need for raising the weekly sum from 5*s.* to 7*s.* The deputation from the want of pre-arrangement was not unanimous as to the amount of increase. One influential member earnestly and repeatedly pressed for the Government to hold the public harmless in the management of the Institutions, or, in other words, to bear the entire cost, be it what it may, of the care and maintenance of the inmates in Reformatories. Such a proposition naturally enough brought out the idea that if Government thus bear the entire cost, it will ultimately lead to the Government taking the entire management, and so place the Reformatories upon a prison basis, and in fact become juvenile prisons, a simple multiplication of "Parkhursts" throughout Great Britain and Ireland, with perhaps slight and improved modifications. We are aware that this plan is advocated upon the platform, and the tendencies of the House of Commons are in the same direction; we, however, fear that when the Government are compelled to take upon themselves the management of Reformatories, it will be a simple repetition of routine, red tape, and mismanagement—the responsibility of which will be transferred from one official to another, till at last it appears to rest on none. Thus matters will proceed till the public in disgust will take the work of reformation again into their own hands. We would therefore recommend our friends to work out their schemes without further legislative enactments, and, we would add, without seeking for increased payments from the State. We fully concur with Sir George Grey that for the present we have sufficient legislation, and all that we now need is practical experience in the working details of the new-born Institutions, and which time alone can furnish. This practical experience we ought and must possess before we can be in a position to make further demands upon the Home Office. It will be the duty of the REFORMATORY AND REFUGE UNION to render this practical experiment complete in the least possible time.

RAGGED SCHOOL PRESENTATIONS.

We have the pleasure this month of drawing the attention of our readers to the Presentation of Medals to the Shoe-blacks. These, however, are not the only presentations that have taken place, for in various Ragged Schools many pleasing expressions of gratitude have been manifested. We record the following as having recently come under our notice:—

CHRIST CHURCH, CHELSEA.

The boys attending this school had proved themselves masters of the master—for one master succeeded another without reducing them to order, till at last the school was closed. In this state of things Mrs. Robinson, the clergyman's wife, with other ladies, came forward, re-opened the school, and succeeded in establishing discipline and respect among the same class of lads. The youths becoming sensible of the benefits resulting to themselves from this new order of things, decided to give expression to their feelings by each subscribing one farthing, and with the proceeds purchasing some small ornaments to present to Mrs. Robinson.

ELDER WALK, ISLINGTON.

Miss Jones, the teacher, having conducted the Day School with efficiency for several years, the Committee availed themselves of the opportunity, lately afforded at a public meeting, to present her with a handsomely-bound Bible as a testimonial of their respect for her, for the manner in which she had conducted the school for several years. At the request of the ladies Mr. Harle presented the book in their name, who, in a few words, said he wished to unite his testimony with that of the ladies in favour of the manner in which he had observed she had discharged her duty.

ALBERT STREET, SPITALFIELDS.

A large Meeting of the scholars of this school was held, after the custom of former years, to which they invited H. E. Gurney, Esq. It appears from the statement of Mr. Williams, the Secretary of these admirable schools, that for some years past Mr. Gurney had kindly provided the means of recreation, and defrayed the expenses of an annual trip into the country of some 400 or 500 children, and they had invited that gentleman to take tea with them in return. They had, however, determined to give Mr. Gurney something more than a tea, for they had put their savings together and purchased a very handsomely-bound copy of "Bagster's English Hexapla," which, with a beautifully-executed emblazoned tablet (done by one of the gratuitous teachers), bearing the following inscription, were presented, amidst the hearty cheers of the children, to the guest of the evening:—"This Testimonial, together with a copy of 'Bagster's English Hexapla,' is presented to Henry Edmund Gurney, Esq., by the Children and Teachers of the King Edward Ragged and Industrial Schools, and Eastern Refuge, Spitalfields, as a small acknowledgment of the kindness which, for several successive years, has provided the means for the recreation and social intercourse of several hundred poor children—in grateful recollection of their Annual Excursions this expression of thanks, originating with the children, is presented, in their name, to their kind and generous benefactor."

After the cheering had subsided, Mr. Gurney said, It was to him a most difficult task to reply. He had been invited by the children to come and take tea with them; and partly to please them, and to show that he was not unmindful of their welfare, he felt gratified in responding to their invitation. He was altogether unconscious that they were about to bestow upon him so handsome a present for the little kindness that he had done them, and added his testimony to the improvement that had taken place since he first had the pleasure of becoming acquainted with them; he however thanked them from the bottom of his heart, and would not fail to recognise it as a most valuable addition to his library. He was glad to hear that the excursions had so far realised his expectations, and repeated the promise which he had previously made of another trip during the coming year.

ST. GILES'S.

For several years there has been conducted a somewhat novel and useful meeting in connection with the Ragged Schools at the corner of George Street and Broad Street, St. Giles's. It is composed of mothers, who, under the presidency of Miss Gurney,

the Teacher of the Girls' School, assemble for instruction in needlework, domestic duties, the study of the Holy Scriptures, and Divine worship. There is also a Provident and Clothing Fund, and an Annual Excursion into the country, which to poor hard-working wives and mothers, cooped up all the year in the back lanes of St. Giles's, is always a time of much innocent enjoyment. The members of the meeting feeling anxious to express their gratitude to their Teacher, did so on the evening of New Year's Day by the presentation of a beautiful Work Box, bearing the following inscription:—"Presented to Miss Jemima G. Gurney by the members of the Mothers' Class, meeting in George Street, St. Giles's, as a small token of their gratitude for her exertions to promote their temporal and spiritual welfare.—Jan. 1, 1856."

Correspondence.

MANCHESTER SUNDAY EVENING SCHOOLS.

To the Editor of the Ragged School Union Magazine.

Manchester, February 1st, 1856.

DEAR SIR,—I have just read the article in the February Number of your Magazine, on Sabbath Evening Ragged Schools, and can only say you have stated our case exactly. At our own School we have had between 300 and 400 in attendance, and had to turn above 100 away for want of room and teachers. One Sabbath evening we had 180 to 3 male teachers; another evening 240 lads in our *boys'* room to 5 teachers. Our girls' school is well supplied with lady teachers, but we lack *energetic persevering* young *men*. We could soon have an attendance of 500 every Sabbath evening, if we had teachers.

The result of our scarcity of *male* teachers, is, that we cannot teach the boys in classes, but are compelled to *address* them in the *mass*, which, in my estimation, is not nearly so efficient a plan as classification. I merely mention this to bear testimony to the applicability of your observations to our Manchester Schools.

At the Sabbath Evening Ragged School connected with St. Anne's Church, in this city, they are equally embarrassed.

I remain, my dear Sir, yours most truly, J. A.

[We would recommend our Manchester friends to enlist the services of as many ladies for their Boys' Ragged Schools as possible. In London the ladies have proved invaluable in controlling and reducing to order the wayward youth of our worst localities. We have often seen gentlemen fairly driven from their teaching post, but never yet have we seen a lady defeated by the same class.—ED.]

Notices of Meetings.

PECKHAM.

ON Thursday evening, Jan. 24, 1856, the Annual Meeting of the female branch of the Peckham Ragged School, was held in the School-room, High Street.

The Rev. R. W. Betts presided.

The report showed that the teachers have not been labouring in vain during the past year; several encouraging instances of usefulness were narrated. The adult class has also been attended with marked results, several females beyond middle life having availed themselves of its privileges, and are steadily acquiring the art of reading and writing. The children sang during the evening several pieces and hymns, showing that the singing class is duly appreciated by them, and it may be added, has been the means of imparting more important knowledge. The room was crowded; the attendance being larger than on any previous occasion.

The Rev. Thomas Ray addressed the children. The Rev. G. Moyle addressed the adult class and parents. Joseph Payne, Esq., in his usually effective manner addressed the friends of the Institution.

ST. GEORGE'S, SOUTHWARK.

THE Annual Meeting of the above schools was held on February 4. The chair was taken by the Earl of Shaftesbury.

The report stated that St. George's Parish was divided into six districts, in each of which a Ragged School had been opened, and that in these schools nearly 1,500 children are taught. The following remarkable instance of the power of the Gospel over the hearts and minds of some of these poor children, was one of the most interesting portions of the report, and produced a very great impression on the audience. A little boy was taken to the Lant Street School by a Missionary, where he soon learned to read, and was, in course of time, presented with a

Testament; but he was not contented with that, he wanted a *whole* Bible; he, therefore, entered into an engagement to take a bricklayer's dinner every day for some trifling remuneration, which he saved until he had *five shillings*, with which he had bought a large Bible. Soon after he had obtained his Bible, an elder brother was taken ill, who reviled religion and the Bible; but one day, the Missionary entered the house, and found the dying young man with his brother's large Bible open before him. God convinced him of sin, and led him to the Saviour, and the night of his death was one of the happiest ever spent in that house. The financial account showed that a large balance was due to the Treasurer.

The meeting was addressed by the Rev. W. W. Champneys, Admiral V. Harcourt, Mr. Glover, Mr. Collinson, and Joseph Payne, Esq.

The Rev. W. Cadman, in moving a vote of thanks, said, he felt that much as they had done, they had not yet overtaken the wants of the Borough. It might be said, that when a pastor enters his church, and finds it filled, it should cheer his heart; but when he thought that though there might be thousands within, there were tens of thousands without, surely he could not take any glory in looking at that large assembly; but rather induce that assembly to go out with him to the highways and hedges, and seek those apparently lost. Only on the previous Sabbath, in the afternoon, he went round to visit the schools; he found them well occupied, and many listening attentively to the lessons being imparted to them, but he found ten times the number out.

ST. GILES'S REFUGE AND RAGGED SCHOOLS.

THE Annual Meeting of this Institution was held in the Music Hall, Store Street, on Feb. 21.

The Hon. and Rev. H. Montagu Villiers presided.

The business having been opened with prayer, the Rev. Chairman said—Circumstances, to which it was unnecessary he should particularly allude, made it most agreeable to him to be present at this anniversary meeting. It was impossible for him to describe his feelings on each of these anniversaries when he met them. But it gave him great pain to think that this would be the last meeting he would attend in St. George's, Bloomsbury. He had always great pleasure in presiding at the meeting of an institution of such importance, which was not confined to one class, nor connected with any particular denomination, for they met on such an occasion on the common platform of their common Christianity. He concluded by referring to the immense importance of their Institution, and its great value to the district as well as to society generally.

The Secretary read the report. It appeared that, as regarded the *Boys' Refuge* the committee had been enabled to take separate premises at 17, Arthur Street, St. Giles's, for three years certain, at the rent of £100 a year. The number of boys received since the opening was 154, and 30 of that number had been admitted during the past year. Out of 40 boys in the Institution at the close of the year 1854, and the 30 admitted in 1855, 8 had entered her Majesty's navy, 5 were in the merchant service, 6 had emigrated to Canada; of 25, some had gone to service, and others had left, or gone to their friends, and 26 were now in the Refuge. The boys' industrial classes consisted of carpentering, tailoring, shoemaking, and woodchopping; and they were instructed in reading, writing, and arithmetic. *The Girls' Refuge* was carried on in George Street. The number of girls admitted during the year was 37, making 121 since the opening in July, 1852. Of the 37 admitted in 1855, and the 20 in the Refuge on 31st December, 1854, 15 had been sent to service, 7 had left of their own accord, 1 had emigrated to Australia; leaving 30 at present in the Refuge. *The Girls' School* in George Street is open five days in the week, and two evenings for elder girls who cannot attend in the daytime. There are 114 names on the books, 80 of whom attend regularly. 90 children had been admitted during the past year. In the *Boys' Day School* 175 boys had been admitted during the past year—120 names were on the book at the end of the year, 90 boys being in regular attendance. In *the Infant School* 148 children had been admitted in the past year, making the total number of 512 admitted since the establishment of this class in September, 1852. There are 172 names now on the books—the average attendance in summer being 130, and in the winter months 98. After further details regarding other schools in the united parishes, the report stated that the receipts from all sources during the year had been £2,310 13*s*. Out of that sum the committee had been able to clear off a debt of upwards of £300, and to set aside £400 as a reserve fund. The reading of the report having been concluded,

The Rev. Canon Bickersteth moved its adoption and said he was sure they would all rejoice in seeing the report in print. He had had a good deal of experience of Ragged Schools, and could say that they supplied a want which could hardly otherwise be provided for. It was of the utmost importance to keep in mind the class of children for which Ragged Schools were intended; and, if that were attended to, the greatest good would result from all such institutions. In every sense these children were benefited in these schools, and fitted to become respectable members of society. It was a blessed work in which they were engaged, in endeavouring to reclaim the outcasts of society. He concluded by moving the adoption and printing of the report, and congratulated their highly-esteemed chairman and rector on the elevated position which he was about to occupy in the Church.

The meeting was also addressed by Mr. Pattison, Rev. Mr. Whittemore, Robert Hanbury, Esq., jun., Rev. Mr. Bennett, Charles Ware, Esq., Mr. Pownall, and other gentlemen.

CLAPHAM RAGGED SCHOOLS.

THE Teachers of these schools held their Annual Social Meeting on February 5th, with the parents of the children under instruction, and a more agreeable evening could not have been spent. After partaking of the bounties plentifully provided by the benevolent friends, the devotional services were conducted, and the meeting addressed, by the teachers, Messrs. Gilby, Gurney, Keen, Gregory, and Payne; and if they were not characterised by eloquence, they compensated for it in earnestness. The topics of address were suitable, such as the duty of parents towards their children in relation to the schools—power of the Gospel—the advantages of the Sabbath, and the necessity of preserving it intact—and the importance of personal religion.

Papers, Original and Selected.

THE RAGGED SCHOOL UNION.

THE CLAIMS UPON ITS FUNDS.

THE Committee of the Ragged School Union, in the Report read last May, stated, that in the year then ending, they had "been obliged to draw upon the Reserve Fund to the extent of £500, and yet the balance of the General Fund at the close of the year, as compared with the commencement, is less by about £400, showing, that to keep up the efficiency of the Society's operations required a sum of £900 more than the current income of the year. The grants of the Committee have in every case been carefully voted, and it is believed the money so voted has been as carefully applied by the friends of local Schools. So convinced are the Committee of this, that, on reviewing their proceedings, they are of opinion that should similar demands be made upon them in the coming year as in the past, they would be obliged to render similar assistance, although it might at the close of that year reduce their Reserve Fund by another £900."

The fears of the Committee then expressed have been more than realized. The increasing claims upon their funds during another year have compelled them not only to devote the whole of its year's receipts, but also a further sum of £1,500 towards the support of the Schools and Refuges under their auspices. If this had not been done some of these Institutions must have been shut up, and the efficiency of the residue would have been lessened, and the number of their scholars considerably reduced. To prevent such a calamity the Committee have gone carefully into every application sent up from the local Schools, and to every deserving and needy case voted a sum they considered consistent with their own resources, and the efficiency of the Institution making the application. The Committee, however, fear that, unless they receive a larger amount of support than they at present enjoy, the time is not far distant when retrenchment will become absolutely necessary, and the Schools and Refuges in connection with them proportionately decrease their power for preventing crime and reforming the juvenile criminal. The Society has in union with it 81 Day Schools, 111 Evening Schools, and 114 Sunday Schools, in which 15,000 neglected and destitute children of the Metropolis are receiving a useful, secular, industrial, and religious education. In addition to which, there are 16 Refuges, containing 450 friendless or criminal boys and girls.

In support of these extensive efforts, the influence of which penetrates every locality in London inhabited by the destitute and criminal class, the Committee plead. We pray these pleadings may meet with a ready, a full, and an immediate response.

The Directors of the Poor of St. Pancras, Middlesex, have, we are glad to find, set a noble example to all metropolitan parishes of sympathy and aid, by voting £5 to the funds of each Ragged School in their parish. The London Ragged Schools have, during the last twelve years, been doing a large amount of work, by which *pauperism*, as well

as crime, has been prevented. It gives us, therefore, peculiar pleasure to find the Society's labours have begun to be appreciated by the Directors of the Poor.

It also affords us pleasure to know that the Archbishop of Canterbury will advocate the Society's cause on Sunday morning, April 13th, in St. Dunstan's Church, Fleet Street.

PROGRESS AND CONTRAST;

OR,

THE PAST AND PRESENT OF THE ALBERT STREET SCHOOLS AND REFUGE.

It is not our intention, gentle reader, to dive into the musty records of antiquity, or to enter upon any lengthened arguments in defence of such Institutions, whose history and locality we are now about to lay before you. Suffice it to say, that time has wrought great changes in "Spittle Fields" as well as in all other metropolitan fields. Spitalfields is no longer the out of town, retired, rural district which historians have chronicled; it has long been a matter-of-fact part and parcel of the great metropolis, "one of the chain of ill-starred districts that surround London, like outposts in the occupation of an enemy." Its interminable rows of streets, everywhere intersected by foul courts and offensive alleys, were scarcely ever threaded by the respectable classes: the denizens of the district alone were "well up" in all its geographical features, like a smart school-boy in mental arithmetic. Nor was there any reason (such was the argument) why well-to-do people, living without the district, or residing a few miles from town for the benefit of themselves and families, should trouble their heads with what evidently was no business of theirs; at least none made it their business to do so; and if any were occasionally touched with a philanthropical mania in behalf of any poor child importuning alms, the last thing to be thought of was to accompany the little mendicant to her abode of rags and wretchedness in Spitalfields. The newspapers sometimes revealed a bit of crime perpetrated by some professional gentleman of the neighbourhood; some tragedy traced to some one or other of the resident inhabitants, tended only to convince the well-to-do people that the district was peculiar to itself, and reclamation was entirely out of the question. Many were reminded by the loss of sundry pocket-handkerchiefs in the outskirts of the neighbourhood of the existence of a class for whose reformation only the prison and penitentiary had been established. Many wondered where the thieves could possibly come from, forgetting that schools for the efficient training of such were to be found in this and in every similar locality. Christian benevolence had never yet been tried. The number of pocket-handkerchiefs, for instance, lost to society during a single year would be incalculable; all that can be said is, that so much was lost to society and so much was gained by the victims of neglect—not that handkerchiefs were by any means exclusive articles of trade. Our own experience is, that nothing is too good or too bad for a ready sale. "There is nothing that you could ask for," said a policeman who politely accompanied us one day through a part of this wretched district, "from a chest of plate to a baby's shoe, but that you can get it

here." The leaving-shop is the emporium to which large quantities of every kind of plunder is immediately conveyed. No questions are asked concerning the legality of its possession; a miserable price is the reward of the ill-gotten spoil. We have heard many amusing stories of these shops. If a boy wishes to redeem a good pledge, it is sure to be mislaid, and there is of course no remedy.

Now, we are frank enough to confess, that there was but little to invite the out-of-town gentleman (we leave ladies out of the question, though they have since done their part) to visit these haunts of poverty and crime—the associations, think of them! The long rows of gaunt, miserable-looking houses, the fœtid atmosphere, the slatternly women with dishevelled hair, and swarms of dirtier and more vulgar-looking children, shoeless and shirtless vagabonds and suspicious-looking men, everything that could by possibility be offensive and sickening might anywhere be witnessed. Nevertheless, to such haunts we must now beg you to accompany us. Passing through Whitechapel, we wend our way by Brick Lane, through sundry windings and turnings, to a miserable street rejoicing in the royal name of King Edward. On our way, and at a short distance from the school, we visit one of the so-called houses of entertainment, the working-man's retreat, to which he resorts after the labour of the day. It is altogether more pretentious than the little room to which our thoughts are directed, and boasts of its "Samaritan Benevolent Institution," its "Friendly Benefit Society," and "Burial Club." The music from the room above administers to the convivialities of a "friendly lead" in behalf of John Pennyless, who has been out of emplcyment six months. Our ticket of admission is addressed to the benevolent, and states that a handkerchief (the produce no doubt of a recent theft) will be raffled for. Some men in an adjoining room are noisily discussing certain political topics over their pint and their pipe. The man on crutches yonder has been playing the artful dodger; the crooked leg, which cannot now by any possibility reach *terra firma*, will in a few minutes show a wonderful elasticity, and a hot supper will testify to the success of the day's imposture. Proceeding onward, we arrive at the object of our visit, and such a motley crowd of boys and girls was never before collected within the 10 by 9 feet occupied by "this Institution." We are informed that the adjoining cow-shed is to let, and in this cow-shed and piggery are centred all the hopes of the benevolent founders of the "King Edward Ragged and Industrial Schools and Eastern Refuge." Nor was it long ere the public was informed that the Right Hon. Lord Ashley would preside at its opening meeting, and his Lordship *did* preside, and the school *was* opened.

"The stable, promoted to a school-house, was the site, Sunday after Sunday, of scenes in which the humorous blended with the pitiful, as the fantastic light dances over the miasmatic swamp. Often might be heard from mouths not over familiar with decent food, jests and repartees that would shake the sides of sitters at a well-spread board—more often, alas! words too foul or profane to be written down. Sometimes the humour would become riotous, and the profanity ruffianly—even to the requisition of the policeman. But not often, nor long, was that functionary needed in aid of the schoolmaster who had undertaken to supplant him." The pressure without was not unfrequently as great

as the tumult within; the neighbour occupying the first floor front in the house opposite, in Spring Gardens, pronounced the school to be a nuisance, and declared his intention to prosecute—but whether he meant *prosecute* or *persecute* it was difficult at that moment to determine; but the difficulty was not of long duration; a series of actions were commenced which left no doubt of his intention to *persecute;* a horse-whip was brought into requisition, and the young aspirants after knowledge were driven from the court, or, as the lodgers themselves styled it, "from the Gardens." And yet the boys came and hammered at the door, and shouted till they obtained admission, or were again driven away by the aforesaid horse-whip, or a bucket of water (when that commodity could be obtained) from the first floor window. Many a ducking did many a boy get, and many a threat was uttered in return about breaking windows, which for the most part were already broken. The neighbourhood itself was one vast quagmire, unpaved, dirty, undrained, teeming with squalor and filth, as if dirtiness were a virtue, a prize to be cherished; the people, too, were of course an exact counterpart of the neighbourhood, dirty, squalid, debased, and dissolute. Not unfrequently the most frightful feuds would take place, lasting several days, in spite of the vigilance of an increased police force. We remember visiting the School one Sunday evening in February, some eight or nine years since; it was a dreary evening, one of those drizzling rains had been falling all the afternoon, which adds so much to the discomfort of pedestrians, and so little to the cleanliness of a London thoroughfare—to get to the place at all was a work of no small difficulty. "Make way for the Teachers," shouted some 70 or 80 outsiders, as we turned the corner of the court, and way they made; but every step we took added immensely to the number pressing upon us from behind and on either side, for every time the door was opened for a teacher or visitor, a regular scramble took place to obtain admission to the already overcrowded school. Having been jostled in, we got into conversation with one of the door-keepers, a lad of 17 or 18 years. "This school," said he, "has done me a great deal of harm since I've been here" (we express our surprise); "It's true though," he continued, shaking his head to give his assertion a greater appearance of authenticity. "Well, I'll tell you why, me and some of my pals here get our living how we can, 'cause why, we've got no characters, and nobody won't employ us; we can't starve don't you know, and what's a cove to do. Well, they're always preaching about God seeing you and the like of it, that it makes a cove afreard; it takes all the pluck out of me, I know. I never thieve now unless I am forced to do it from hunger. If I go after a hankercher, when the pinch comes I begin to think about God Almighty, for, as they say, you know, fear makes cowards of us. I've been in for a good many things, and had many hair-breadth escapes in my time, but have never been lagged yet; no, never had the key turned on me once yet; it's my luck, I suppose, or, as they say, the Almighty's goodness."

A tremendous rush now testifies to the earnestness of the besiegers, and their determination to effect a lodgment; a volley of stones compels the besieged to remain with closed doors within their little fortification, but with all their care the miserable old door in the other court (which had previously been well barricaded) creaks and groans, and at last

succumbs to the force opposed to it; the shout of victory is taken up by the 200 and odd insiders; teaching is of course suspended, and a vigorous effort is made to turn out the intruders. We well remember a visit which a kind hearted ministerial friend of ours made about this time. Addressing the assembled boys and girls, he commenced his discourse by asking, "Would you like to be rich?" Yes! resounded from every part of the room. "Would you like a carriage to ride in?" and finally, "Would you like to wear good clothes?" were the three questions which our friend asked in succession. Each of which was answered by a deafening Yes, yes, yes, and long and loud continued huzzas prevented all further attempts at edification or instruction.

The school was not only pronounced to be a nuisance to the neighbourhood, but measures were actually taken to induce the Board of Health to exercise the power vested in them of closing it altogether; these measures happily proved abortive, but the exertions of the Committee led to the entire draining and paving of this neglected district.

It is not difficult to perceive the formidable obstacles which had to be removed; it was truly a work of faith; the most withering forms of poverty had to be met and relieved, licentiousness and crime, and all the demoralizing influences of a long sad neglect were to be eradicated; the task was apparently hopeless, and so it was pronounced; but Christian forbearance, energy, and activity were in the end to be successful.

The dilapidated condition of the school premises was at length such that the work of teaching could only be carried on amidst the greatest discomfort, both to teachers and scholars. On either side the school was hemmed in by small yards, and the miasma produced by the accumulated filth which some of these contained, did not certainly tend to improve the health of the teachers, more especially when some of "our neighbours" *chose* to keep pigs. It became necessary, therefore, to do one of two things: either to build a new school on the site then occupied on a short lease, or to obtain premises better suited to the pressing wants of the locality. The former was beset with difficulties; and, after a prolonged search, the latter was given up in despair. A new hope, however, appeared in a plot of freehold ground, in the immediate vicinity, then for sale, a part of which was ultimately purchased by the Committee for £600, and the remainder by the Roman Catholics for £2,000; these latter have already erected a handsome and commodious Church, together with a large Monastic Institution, where nearly a score of priests find their residence; adjoining the latter stands the Ragged Schools and Refuge, in Albert Street, to us by far the most interesting of those named. It is a large, commodious, and substantially built edifice of three stories: the basement is fitted up as an infant school, and contains also a kitchen and scullery; the ground floor forms a room 60 feet long by 32 feet wide, and is occupied exclusively for teaching; on the upper floor are dormitories, work room, and school for girls. "Beneath this comprehensive roof are gathered the children of the starveling weavers, the laborious hodmen, the dock labourers—literally feeding upon bread uncertain as the wind—hawkers, costermongers, and ballad singers. Every variety of the wretched and the dangerous classes are there represented." The most perfect order and discipline now prevails throughout this invaluable establishment. The

condition of many of the girls admitted to the Refuge is of the most pitiable description—without father and without mother, without friends and without home; sometimes introduced by the police, but more often by compassionate strangers prompted by that pity which Christianity is ever ready to bestow upon the unfortunate. Others are the children of neglect: parents they indeed have, but so debased as to disentitle them even to the care of their offspring; the vicious courses of such parents are but stumbling blocks in the way of the child's welfare. The Dormitories are intended to accommodate 60 girls; up to the present time, however, the average has been only 35, not, we regret to say, from any lack of applications for admission, but to the want of adequate funds to meet the expenses incidental to so large an establishment, and partly to the occupation of a portion of the space as a temporary sleeping room for the matron, and store room. The Day School has an average attendance of nearly 400 children, while the Evening School takes those who are unable to attend during the day, and the Sabbath evenings are still usefully employed in the instruction of an equally large number of girls and boys, most of whom would, but for these efforts, be under that most questionable and undesirable of training peculiar to the streets of Spitalfields.

It is indispensable to the efficient working of this Institution that a residence for the matron and teachers should be immediately erected, together with more ample provision for wash-house and laundry, for the instruction of the girls in these very useful branches of domestic industry; the whole of these additions would cost about £600. Seeing that the site is freehold and already paid for, it would afford us sincere pleasure to know that this amount would be forthwith subscribed, in addition to the debt of £175 which has been incurred by the Refuge operations.

We are persuaded that a very large amount of good is being effected by the devotion of the Committee, and we should be indeed grieved if any part of their usefulness should, for the want of adequate funds, be abandoned.

THE PHILANTHROPIC FARM-SCHOOL AT REDHILL.

No. II.

(Concluded from page 39.)

In directing continued attention to this important Institution, we feel that its nature and operations could not have been presented to the public at a period more seasonable than the present. It is the *first* institution (identifying it, as it is only just to do, with the "Philanthropic Society," which at Redhill has but developed its legitimate proportions) *in point of time*, which has laboured hopefully, courageously, and successfully, for the reformation and restoration to society of juvenile offenders. Based on a broader foundation than our ordinary Refuges—having more ample funds at its command—carrying on its operations amid scenes of rural beauty and quietude—remote from the temptations of city haunts with their vile companionship—and above all, while under the wise and firm control of one governing mind, yet with the separate family system exercising its happy influences on the affections of the heart, this Institution is able to exhibit such rich fruit as to give heart and hope to all who would embark in similar enterprises.

At the meetings of county magistrates recently held over the country for the purpose of establishing Reformatories in accordance with the provisions of the Act passed during the last session of Parliament, we observe that occasional references are made to Redhill and its results. It was so at the

Gloucestershire and Essex meetings, and when Mr. Turner detailed his experience as the Secretary and Chaplain of the Philanthropic Farm School at another county meeting, held at Brighton, in December last, so strong was the impression produced, and such the enthusiasm kindled in a noble cause, that the reverend gentleman on closing his speech was saluted with three distinct rounds of applause. The *Times*, also, which has rendered such powerful aid to the Reformatory movement, in one of its leaders some months ago, wrote thus:—

"The results of the Reformatory Prison at Redhill are sufficiently favourable to recommend the system as a substitute for the brick walls, the stone yard, the tread-wheel, the solitary cell, the periodical turnkey, and the occasional chaplain. It appears that three-fourths of the inmates of that establishment are permanently reformed, or disposed of in a satisfactory manner; while, of the remainder, some who relapse for a time, yet show that the seed of good instruction they have received is not wholly lost upon them."

Five years ago M. de Metz, the director of the celebrated institution at Mettray, in France, visited Redhill. It had then been but a short time at work, it was still struggling with the difficulties of imperfect experience in its management, and imperfect arrangements in its organization. In a report published by him after his return, a passage occurs to the following effect:—"In a journey lately made by us in England, we have been able personally to verify the notable ameliorations effected at the colony of Redhill—which, indeed, we could not praise too much. How could it be otherwise under the influence of the Director of this Institution, the worthy Mr. Sydney Turner?"

And now let us place ourselves under the guidance of Mr. Foster in our visit of inspection still before us, and we shall soon hear something more of M. Metz and his visit to Redhill. Our last paper left us in the Assistant's Office, where we had gleaned much valuable information. Crossing the threshold we pass onward towards the first house built for the reception of boys. We lift the latch and enter. We turn to the right and find ourselves in what proves to be a day-room, a dining-room, and a school-room in one. The dinner hour is just over. We make inquiries as to the dietary, and find it to be substantial but not luxurious. Two days in the week the boys have for dinner meat and potatoes, on two other days bread and cheese, and on one soup, while on the two remaining days they have suet puddings. We examined some solid cubes of the latter, and we found from inquiry of the boys themselves, that this was the favourite dinner. As to sufficient food and proper sanitary care, in connection with the inspiring influence of hope to the despairing, and invigorating and varied employment on the Farm, there could be but one opinion. Never have we seen a more ruddy band. At Mettray, conducted on a similar plan, the sickness amounts on a yearly average to 2½ per cent., and the deaths to 1½ per cent. Some allowance must be made for the superior stamina of the English boys' constitution, yet still the results at Redhill as to sickness and mortality are very remarkable, inasmuch that sickness has been almost unknown, and not one case of death has occurred since the opening of the Institution.

Over the fire-place of the day-room already mentioned hangs a large card, containing the names of all the boys in this family, with a "good conduct" column specially distinguishing those who have behaved well and have made progress. Some who have attained a place in this coveted column occasionally transgress and lose it; but the stimulus is ever before their eyes, not merely in the recording of their names with honour before the eyes of every visitor, but also in the prospect of substantial rewards for labour done. Here is a list before us in which we find thirty names, and out of these, fifteen are inserted in the "good conduct" column. As to the system of rewards for labour, its working involves fines also for misconduct, and its

excellent results are thus put by Mr. Turner in his Letter on Reformatory Schools, addressed to C. B. Adderley, Esq., M.P.*

"A system of small earnings, or rewards for labour, varying according to the boy's industrial exertion, varying from one penny to fourpence or fivepence per week, will allow of a system of small fines or penalties for all the lighter classes of misconduct, and make the boy his own regulator, giving him a direct interest in his good or bad behaviour. If it be arranged that sundry little luxuries, such as coffee for breakfast, treacle with his pudding for dinner, sweets, fruit, postage stamps, knives, neck handkerchiefs, Sunday caps, the journey home when allowed to go for a holiday to see his friends, &c., be all paid for by the boy himself out of these same earnings, and be diminished and interfered with therefore by the fines which folly, or disobedience, or bad temper involve, the power of the system as an instrument of discipline will soon be felt. It contributes most essentially to the teaching the boy what he most needs to learn, *self*-control and *self*-regulation. It has been in full action at Redhill since we began, six years ago, and I believe it has been a matter of no small surprise to those who watch and inquire into the daily working of the school, that our boys keep within our boundaries, and observe our rules as to work and discipline so steadily, and with so little interference, or direct compulsion. The secret is that each boy is responsible for himself, and feels that he has something at stake; that he is doing his own business in fact, and is a gainer or loser by his own act."

Checks are also established by fixed rules as to order, punctuality, cleanness, civility, and decorous behaviour in religious services. There is an appointed play-ground, whose limits can only be passed at the permitted times. The master of each family sees his boys leave for their work, gives them over to the charge of industrial teachers, or labourers during working hours, from whom he receives a daily account of their conduct and industry. He is, moreover, their supervisor at school, at meals, in the play-ground, at chapel, and in their dormitories, which, as we had the opportunity of observing, his bed-room overlooks. He also keeps a register of their conduct, to be gone into weekly, every fault and complaint being fairly investigated. As we also found in this the first family house, there is, as in the others, a truly motherly and excellent matron, to whom a poor boy, orphaned in heart, disowned by the world, may well turn with filial confidence and love.

But in a place like this, where as we are told by our guide "the London boys misses London," where some are vicious, headstrong, untamed, where no high walls oppose their frowning barriers, where escape is easy, at all events possible—shall there be no last resort found in a sterner discipline? If the system is essentially paternal, and if the wisest master of human nature that ever dropped precious proverbs from his lips declares that "he" (*i. e.* the father) "that spareth the rod hateth the child," may not true parental love, and the administration of "the rod" be mated together at Redhill in cases where suasion and gentleness have utterly failed? We are not about to champion cruelty in prisons. We know something of the suicides and attempts at suicide produced by this in one of our Midland Counties. We have conversed with the little boy at Saltley Reformatory, who while in the jail at Birmingham, under a *regime* which has now passed away, had suffered horrors indeed, and who, dragging himself in his misery to the gaslight in his cell, and at the imminent risk of his life, had set fire to the strait-jacket in which he was confined.

But far different is the stern portion of the discipline at Redhill inflicted on serious offenders. Confinement in a cell, with bread and water diet, from a few hours to a few days, is sometimes resorted to. Here, for example, with Mr. Foster, after leaving the day-room, we enter one of the cells. It cannot be called very comfortable. The bed in which the culprit sleeps at night is now removed, and the atmosphere is not so warm as in the heated cells of Pentonville or Millbank. The door is thrown open, and we find a youth of about fourteen

* Hatchard: Piccadilly, 1855.

years of age in the cell. His frame is coarse and awkward, his hair is black, his forehead narrow, and his face—a frequent token of parental neglect—is scarred and seamed with the traces of small-pox. He is standing against the wall. Our companion kindly accosts him. He has a few nights since broken into the tool-house with another boy, and has secreted some of the tools in his box, probably with the design on the part of both of running away. He shows no sign of penitence; he throws all the blame on his companion, and persists in falsehood. The cell receives him, and he has been here for two or three days. Even now he persists in asserting his innocence, and this is not his first offence. And yet, while there is moral obliquity, and, above all, a want of reasoning, reflective power, which, coupled with a quarrelsome, impulsive temperament, is frequently involving him in scrapes, there is a sensibility displayed by him to kind words which bids us not to despair of him. But "there are cases," says Mr. Turner, "when the cell fails, and is inappropriate." In these he recommends, from his own experience and observation, the use of corporal punishment, "in the ordinary school fashion of *a common birch rod*, that it be inflicted with as much solemnity and form as possible, that the boy's companions be allowed, but not invited to witness it, and, lastly, that the chief superintendent, whether *governor* or *chaplain*, administer it himself." "I laid down," adds Mr. Turner, "this rule six years ago to myself, and disagreeable as is the duty it occasionally imposes, I have found its utility in the *rareness* and the moral effect of the infliction." Now, some may start at this, but where not sentimentalism, but common sense and necessity are to be guides in incorrigible and desperate cases, to what other *dernier ressort* could the governor of such an institute betake himself. Certainly, for his responsibility as to the performance of a disagreeable duty, in a solemn, paternal, unimpassioned manner, and not from the promptings of anger, is as great as that of a father in chastising a rebel child; but his warrant to inflict the chastisement, standing as he does *in loco parentis*, cannot for one moment be denied. But if the very possibility of such punishment acts on the boys with a *moral* effect, and so checks their tendency to gross evil as to secure its "*rareness*," surely the results are such as amply justify it.

"The faults for which corporal punishment was administered in the 82 cases, occurring in the three years 1852-54, as above-mentioned, were as follows:—
"36 for desertion.
"15 for stealing, or attempting to steal, fruit from a neighbouring orchard.
"1 for throwing a stone at a railway train.
"3 for trespassing on the railway.
"3 for indecency.
"14 for insubordination and insolence to the teacher.
"10 for lying, dishonesty in the school, etc."

But time is hastening on, and so we give a rapid glance over the kitchen, pantries, and dormitories, in the last-mentioned each bed being furnished with two sheets and two blankets. This is the largest of all the houses, and there are, therefore, two families, we perceive, under one roof, with a common kitchen for both, and each under its own master, separated from the other. Passing out into the open air, the church and school-house are before us. The school-house we enter. We find it unused and unoccupied. The day-room in each house, as already hinted, with its raised seats, is found to answer better than bringing a number of boys *en masse* hither. The *family* system, we repeat, is the characteristic of the place, and all the separate farm-houses now built, or in prospect, and scattered over the farm, show its natural and proper development. It is true, that this is, in some respects, more difficult. It involves undoubtedly, greater expense, and in the County Reformatories may probably be considered as impracticable by reason of increased expense. On that point our space only permits us to remark, first, that if the Government contributions be made more liberal than the Act now warrants, voluntary efforts on the part of a wise Christian community *can* and *ought* to accomplish the

rest; and, secondly, that, to our minds, the real economy, "the one thing which is all in all, the producing an effectual change in the feelings, tempers, tastes, and habits of the offenders," has, we consider, been demonstrated at Redhill to be not "the old plan of association," but that of "moral success, the new plan of family division." Mr. Turner not only refers in proof of this to the experience of Mettray, where "out-colonies, or households of boys, placed at a distance from the central establishment" have recently been formed with remarkable results, but also refers to "the two families now really isolated at Redhill as having their cells empty for weeks together" (so *we* found them); "quarrels and desertions rare; the waste and damage of food, furniture, clothing, etc., comparatively little; police expenses for the recovery of runaways much less; the spirit of neatness, order, and self-respect, much greater: the influence of mischievous lads easily detected and neutralized; and the presence of vicious habits more quickly known and suppressed." So convinced are we of the justice of these opinions, and so satisfied are we that the adoption of the family system is essential to the success of the Reformatory movement, that we re-echo every word of the following appeal:—

"I would, therefore, most earnestly entreat all the promoters of the Reformatory movement to make the system of division into small and separate families or households, of about forty boys in each, placed under the instruction or superintendence of a master specially assigned to and responsible for them—an essential part of their plan. If they contemplate large schools, let the buildings be so planned as to gradually carry out this system. There may well be a central kitchen, storehouse, oven, infirmary, and chapel, as at Mettray, and at Redhill; all stores being received by the superintendent or matron, and issued in certain regulated quantities to each house weekly, the diet being so arranged as to allow of the larger part of the cooking being done before the food is served out. All cases requiring medical attendance being transferred to the sick-room, and placed under the matron's care. The various households of boys attending religious worship, as they would at a church or chapel in the course of ordinary life."

Entering the empty school-room, we are informed that here M. Metz addressed the children; his venerable appearance, his kindly earnestness, at once arresting their attention, even while he spoke in French; and their enthusiasm kindled into a flame once that his loving words were by a faithful interpreter made familiar to them. Beautiful, impressive, suggestive, encouraging, were the words spoken by him ere he bade adieu to Redhill—"*To despair of the young is to despair of humanity.*" It is plain that he despairs not of the young criminal, "NIL DESPERANDUM DEO DUCE" is his motto, and be it ever ours!

But now we pass into the "chapel," or church. Here, besides the usual Sunday services, at which a goodly number of the neighbouring farmers and others attend, there is a short service every morning, accompanied by a plain exposition of Scripture. The boys conduct the singing on the Lord's-day, led, of course, by one or other of the masters, with great taste, while it has been found useful that one or other of them should publicly read the lessons for the day. How should the earnest-hearted throughout the land remember this "Bethel" in their prayers that here there may descend the dews of the Divine Spirit in Hermon-like abundance, that here there may be commanded the blessing, even life for evermore! We confess we should like to spend a quiet Sabbath at Redhill, to join in the worship of the sanctuary, and to listen to the Saxon plainness of one whom *all* hearers can appreciate and understand.

We leave the church, and pass down the hill southward, to take a rapid glance at the industrial operations going forward. Here is the master-tailor's shop, with a goodly number of cross-legged pupils, and some of their fustian suits will ere long be worn on the deck of the emigrant ship, or in the streets of Sydney or Melbourne, or in the Australian "bush." Come with us next to the shoemakers' shop, and see how many pairs of stout shoes are being made up, and mark how, on this heavy pair just finished, there is an

iron band across the hollow of the foot to resist the pressure of the spade in digging in the garden or the field. Go a little further with us into the long carpenters' shed. There are planks, cuttings, door-posts for cells, boxes in progress, or finished for the young emigrants, some of them with room for precious tools, and highly prized by the young carpenter when the period of his *exodus* arrives. And so we might go on to the bakery, but it lies at a distance, and the rain is falling, and yonder on the hill, to the south-east, fresh "family" houses are rising fast, while wide and far stretches out the farm fields of which those sturdy youths manage to drain not less than twelve acres in a year!

But shall we pass unnoticed the piggery, with its unctuous and *baconian* occupants, or still more attractive, the dairy farm, with its noble collection of cows, so well tended and kept and fed—the *oil-cake* playing a distinguished part in stimulating the secretion of that pure, unadulterated, unchalked milk, which opens on our vista to the extent of, at least, thirty creamy vessels in that cool, capacious pantry, which often sends out in the summer season not less than 100 lbs. of butter to the gentry and inhabitants around. Having tasted of both the milk and the butter, as well as the homemade bread in the housekeeper's room, at the "Waterlands," we can vouch for their excellence.

The shadows of evening are beginning; but "Waterlands," the last and model family house, has attractions which bid us remain a little longer. And so with our trusty and courteous guide we examine the dormitories, and then enter the school-room, where the boys, with a master whom they love and honour, are assembled and busy. With what energy they sing, "Begone dull sloth," and "Rule Britannia." How do their harmonious voices move our hearts as they sing of Incarnate "Meekness" as once He walked this earth of ours; and when we address to them a few words, prompted by true affection, what proofs are given in the eyes of the most thoughtless, fixed on the speaker, or turned thoughtfully upward, that these hearts may be moved, melted, won now by the story of Redemption and a religion of Love! That group of boys with their master, stands out vividly among our reminiscences of Redhill.

We could easily occupy another paper in giving details of Redhill and its results. But we must content ourselves with these imperfect outlines, suggesting to our friends in London that Reigate station may be speedily reached any morning, and that their visits will not be deemed intrusive by Mr. Turner and his coadjutors. Omitting many points which might well be noticed, we conclude by saying, that the leading characteristics of *the system of teaching* adopted at Redhill are two: 1st. No more *secular* instruction than can fairly enable a lad to get on in the practical business of life, namely, good reading, writing, and cyphering, with some knowledge of Colonial and Foreign geography and history; and 2nd. *Religious* instruction *from* and *by* the Bible. Truly does Mr. Turner say in the last Report (which has just come into our hands, and of which, therefore, we can only say that it is the most encouraging that has yet appeared, 536 boys having since 1849 gone out to honest employments) that "the free use and teaching of the Bible, with hymns and prayers in their own language, give the managers of Reformatories in Protestant countries a very powerful source of personal influence." God forbid that that "powerful influence" should ever be marred by any State-craft, or imaginary expediency, which would remove Reformatories from the only foundation on which success like that at Redhill can be based—"THE FREE USE AND TEACHING OF THE BIBLE."

THE SCHOLARS' PRIZES.

IF we turn our thoughts upon ourselves, and examine the feelings that predominate within, and most materially influence our conduct, we shall soon find that the prospect of reward influences us to an extent beyond what we

could have supposed. The Author of our being has planted this feeling within us; and in his revelation to man he provides for its gratification. God has never given us a command, but he has connected with it a promise of reward for obedience; and in the dispensation of grace, where the reward is not of works but of faith, here also reward is promised. It is said of Moses, whose love for truth and light led him to forsake the court of Pharaoh, as an explanation of his conduct, that "*he had respect to the recompense of reward.*"

It is in recognition of this principle, and knowing the influence for good the hope of reward will exert on character and conduct, even over those who were formerly by their circumstances placed out of the reach of hope, that the Committee of the Ragged School Union have, for the third time, distributed rewards to those young persons connected with their schools who have kept their situations for a given period and with good character.

On the evening of Tuesday, the 4th of March, 366 youths, of both sexes, were convened in St. Martin's Hall, where 22 tables were spread for their refreshment in the centre of the large room. There was also a very numerous attendance of officials and teachers from the various schools, as well as subscribers and friends of the Ragged School cause.

Whilst the candidates were taking tea, the Earl of Shaftesbury, accompanied by his esteemed lady, arrived, and were greeted with the most enthusiastic plaudits of the candidates.

After tea, the scholars sung, in very beautiful unison, the well-known hymn—

"Come ye that love the Lord," etc.

The Rev. Robert Maguire then offered prayer.

W. Locke, Esq., the honorary Secretary, said he had been requested to state a few facts. In 1853, or at the beginning of 1854, they rewarded 144 scholars; in 1854, or beginning of 1855, they rewarded 327; now they rewarded 366, of which number, 122 were girls, and 244 boys. Of these numbers, 66 girls had been in service twelve months, with good conduct, and would receive 5*s.* each; 33 having been in service two years, would receive 7*s.* 6*d.* each; 23 had been in service three years, and would receive 10*s.* each. Of the boys, 221 would receive 5*s.*; 65, 7*s.* 6*d.*; and 58, 10*s.* each. There were other applicants for prizes; but who, not coming within the conditions laid down, prizes have not been awarded them.

Mr. Locke also read the following letter, received the previous day from the Chaplain to the Army at Scutari, concerning a lad who had been trained in the Camberwell School, and from that school had been employed in the office of the Union as a messenger for nearly three years;—

Scutari, Feb. 21, 1856.

DEAR SIR,—I enclose you a Post-office order for £4 17*s.*, the balance due to you by my servant, Edward Povey, on account of money kindly advanced by you to provide him an outfit. He desires to express his gratitude to you for the many acts of kindness which you have done him, and I thank you for the good servant you procured for me, and feel great satisfaction in being able to say that Edward has turned out remarkably well. He is sober, honest, willing, and active. He would have sent you the balance before this time, but it was not easy until Post-office orders were granted at Scutari to send home small sums.

I remain, faithfully yours,
HENRY W. BAGNELL,
Chaplain to the Army.

To JOSEPH GEORGE GENT, Esq.

The noble Chairman then remarked, that the conditions upon which the children received prizes was necessarily very severe; and it was a matter for rejoicing, that so large a number as 366 were found worthy of receiving the prizes offered; and he wished it to be understood, that the 64 applicants who had been refused, were not rejected on the ground of unworthiness; but

from inability to comply with the stringency of the conditions. He did think that the spectacle before them was one which should be viewed as a blessed compensation for the labours and anxieties they had endured. When he heard them sing that hymn, and thought of the words—when he called to mind what was their condition once, what it was now, and what it might have been, he felt assured none more would ever venture to say, that their work and labour was in vain in the Lord. He very much rejoiced in these periodical assemblages. It was of the highest importance that the objects of their care should be under their cognizance—it marked a reciprocity of affection, and acted most beneficially. It told the boy or the girl, that though separated from their teachers, they were not removed from their affections and care. He hoped that the children would never forget the great obligations they owed to those who had taken them so kindly by the hand, and had charged themselves with a duty which belonged rightly to others. He knew of nothing more beneficial in the life now passing, than the relation which subsisted between the Ragged School teacher, and his or her pupil. And he would have the scholars bear in mind the way in which these teachers undertook their instruction—it was entirely voluntary on their part—they were under no necessity—but did it purely from a desire to help the helpless—in imitation of their adorable Saviour; and he would that at morn when they rose, and at eve when they retired to rest, they would earnestly pray to God to send his blessing to those worthy people. One other thing he wished to impress on their minds with reference to the prizes they were to receive. He hoped they would not rest satisfied with those prizes; but that they would make it a fresh starting point; for it was permissible, nay, ordered, that under God they should advance their position: above all, that they should "forget the things which are behind, and press forward to the mark of the prize of their high calling in Christ Jesus." They seemed to be exposed to many difficulties, temptations, and trials; whilst one had a harsh employer; another had a kind one; some would be illtempered, others gracious. Worst of all, some would be disposed to religion, while others would be much indisposed. In every instance they must have recourse to the instructions of their teachers; above all, attentively to read the Word of God with deep earnestness and unceasing prayer.

The Rev. Mr. Whittemore addressed the children upon—1st. That all were sinners, and needed a Saviour. 2nd. That Jesus Christ is the Saviour of sinners, because He suffered in their stead. 3rd. That if they believed Christ to be the Saviour, they would certainly hate sin and love Jesus. He very prettily illustrated his address with various missionary anecdotes.

Joseph Payne, Esq., very wittily criticised some of the names of those who were to be rewarded, and after explaining—

> Four things they must show,
> Four things they must shun,
> Four things they must know,
> And four things to be done.*

He concluded by reading the following lines which he composed for the occasion:—

Merrily, cheerily, servants all,
Clap your hands, in St. Martin's Hall,
Clap your hands, and a tribute pay,
To the good Earl who is here to-day.

He has long, with a spirit that's true,
Lov'd and labor'd for such as you;
And he now, with a strong delight,
Sees, and smiles on, your looks so bright.

Merrily, cheerily, noble peer,
Stretch your hand to the young ones here;
Give them prizes, and kindly say,
Merrily, cheerily, march away!

March away to your seats once more—
March away at the opening door—
March away, on your different roads,
To pleas'd employers, and snug abodes.

* The substance will be given in "Our Children's Magazine."

Merrily, cheerily, on your beds,
Rest your bodies and happy heads;
And refresh'd at the morning's ray,
Merrily, cheerily, work away.

Merrily, cheerily, go straight on;
And, when the days of youth are gone,
Who can tell, but some of you may
Wear a gold chain, on a Lord Mayor's Day!

Merrily, cheerily, upward tend,
Give your hearts to the Sinner's Friend;
Joyfully, solemnly, then you'll sing,
Endless praise to the Heavenly King!

Merrily, cheerily, friends around,
Let this scene with your praise be crown'd;
And from the Ragged School cause withhold
Neither your silver, nor yet your gold.

While ye gaze on a sight like this,
Full of profit, and full of bliss,
Merrily, cheerily, great and small,
Clap your hands in St. Martin's Hall!

J. P.

Temple, March 4th, 1856.

The Earl of Shaftesbury then presented the prizes, and the scholars sang another hymn, and the meeting concluded with the benediction.

The Teachers' Column.

THE PAID TEACHERS' ASSOCIATION.

THE first of a series of meetings of the paid teachers was held in the month of February. Those who attended unanimously expressed themselves greatly refreshed by the intercourse afforded with fellow-labourers, together with the advantages of conversational discussions on questions of practical importance. The subject appointed was opened by a teacher, who not only did honour to himself, but conferred great benefit on those present. We could but wish every paid teacher had had an opportunity of being present to have heard, as well as to have participated in the experience and opinions of well practised Ragged School teachers. Our space will not allow the proceedings to be given in extenso; but for the perusal of our readers, and the benefit of those teachers who could not attend, we have culled from the addresses given, and condensed into one brief outline, the substance of what was advanced. The subject for consideration was:—

THE RAGGED SCHOOL TEACHER—HIS QUALIFICATION AND WORK.

The essential qualifications of a Ragged School teacher were set forth to be—

1st. *Personal piety.*

Because he is or ought to be more of a religious teacher than a secular instructor. For except there be this qualification, how can such an one teach what he knows not; enforce what he regards not; or commend to others what he values not himself. The pupil of a teacher not in possession of personal piety, might with propriety turn away tauntingly, and say, "Physician, heal thyself." The example of a parent or teacher has the greatest influence in the education of a child. It is social influence that most potently exercises its plastic power, moulding the young heart accordingly. And as the woodbine takes its shape from the tree around which it twines its tendrils, so do the affections of the scholar shape themselves according to the example of the instructor. It is, therefore, essential that the life of the teacher should be in harmony with his lips. "The teacher should be a man of God, whose heart, warm with consciousness of God's forgiving love, delights to dwell on his Redeemer's goodness, and prompts him with the genuine warmth of actual experience, to be telling from day to day of his salvation. He should be one who will not tire of that theme, because it is the truth he lives on himself, and which he feels to be fruitful of peace and joy. Orthodoxy of opinion, though necessary, is not sufficient; there must be a breathing vitality about his religion, an animating energy about his piety, that shall make him, with God's blessing, the spiritual father of a numerous race."*

2nd. *There should be an extensive knowledge of Scripture, and clear views of its doctrines.*

The teacher should be qualified to speak

* Dr. Mayo.

as the oracle of God. It is, therefore, needful that his mind be well instructed in the sacred Book. All other useful knowledge will contribute to his efficiency, and it is the object of the Association newly formed, to afford facilities for the wider diffusion of needful information amongst the teachers generally. But these should never supersede the study of the Scriptures. Its light should ever shine in the school-room, and every individual intellect therein brought under its influence. As by the shining of the sun at noonday, the stars loose their visible brightness in the firmament of heaven; so all other instruction, however valuable they may be in themselves, should give place to that which is of paramount importance.

"It is not possible, neither is it desirable, to ascertain the lowest measure of knowledge with which true godliness is compatible. In many cases, the piety of the heart, in reference to the ideas of the judgment, may be said to be light shining in darkness. Far, very far removed from this dawn of Divine truth in the soul, is the degree of knowledge which every teacher should seek to possess. His views should be clear and extensive. To much love in the heart he should seek to add much light in the mind. The scholars form a kind of little planetary system, of which, as far as instrumentality is concerned, he is the central luminary. With him it should be an object of great desire not only to grow in grace, but also in the knowledge of God and our Saviour Jesus Christ."*

3rd. *He should be a man of prayer.*

No human power can accomplish the work he has to do. It is needful that he gird himself with prayer for his work. He must carry it on in a spirit of prayer. That teacher will feel most interested in his labours, and obtain a larger amount of success, who cultivates most a spirit of prayer—prayer in private as well as prayer in the school-room. Ever bearing in mind, that by prayer he does not inform God, but draws himself to God, in like manner as the waterman who pulls at his boat-hook does not draw the land to himself, but himself to the land.

4th. *A spirit of love should characterize all his labours.*

Love is the key to the human heart. It is a principle of Divine origin. Every teacher should be imbued with this principle of holy love. Love to God, induced by the fact, that God has manifested great love towards him by the gift of his Son for the redemption of his own soul. Love to God, developed by zealous efforts to spread the knowledge of that Gospel which has been rendered so precious to his own soul. Love to the work of Ragged School teaching, whereby he may be instrumental in administering to the necessities of the poor, ragged, and ignorant children constituting his charge. Love to the children themselves, because, that within their ill-cared-for bodies is a soul to be saved, and beneath their rags and dirt-darkened skin dwells all that is noble of man, but which, if not trained for the service of God and the good of society, will be devoted to deeds of sin, and result in much misery to themselves and mankind in general. Love that will never allow him to be ashamed of his calling, which, though humble in the estimation of the world, if viewed in relation to Him who required Peter, in proof of love to his Master, that he should feed his lambs, is a work in which even angels would delight to be employed. Love that shall prompt him to put forth every effort within his power to bring his charge to the feet of the Saviour. Love that shall cause him to seek to raise them from their present degraded and needy condition, and fit them to occupy honourable and useful positions in society. And, lastly, love that shall, by its genuine manifestations, twine around the affections of the little ones, and move them to earnest attention and active obedience.

5th. *He should be characterized by patience.*

The tempers and dispositions of children are very various. Some naturally slow, and of limited capacity; whilst others are active and exceedingly quick in intellect. The influences of inconsistencies and ill conduct of the parents of some have to be encountered, and a variety of unpleasant things from other quarters, and whence perhaps least should be expected. All these things afford the teacher an opportunity of cultivating a spirit of patience in himself, and of inculcating the habit in the children by the force of his own example.

6th. *He should be a man of order and firmness.*

Not severe, austere, nor cruel, but gentle and firm. His motto should be, "A place for everything, and everything in its

* John Angel James.

place." His system should be one of rules that are practical, and invariably observed. He should be careful only to command what can be performed, and then enforce obedience. He should most scrupulously maintain his authority. He should cultivate habits of unvarying kindness without indulgence; dignity and firmness without distance of manners or severity; and gentleness without weakness.

7th. *He should be a man of self-denial.*

Self-denial is a qualification needful to both voluntary and paid teachers. The former is required to give of his time, talent, and contribute of his substance, as well as deny himself of domestic comforts, and the pleasure and profit of public worship. The paid teacher, it is true, receives compensation for his toils, but unless he be a man of self-denial, he is not qualified for his work. He is daily amongst his charge, and becomes acquainted with the condition of the homes and parents of the children, and is often called upon to administer to their necessities, as well as to provide a morsel of food to satisfy the cravings of some poor hungry child, whom he feels he cannot instruct unless he feeds. And in these and other ways he is often called upon to draw from his own scanty store, in order to do what he can to alleviate such sufferings.

The teacher possessing these qualifications is a teacher of the right sort, and to use the words of the Rev. G. J. Hall, "In his radiant countenance the children will read the happiness that arises from virtue and piety. His eyes cannot glisten with satisfaction without letting fall a few rays of light on their dark and often joyless spirits, nor fill with tears of sympathy and love without awakening in them a new and more tender feeling than they have known before. His words will be with power when he rebukes, the consciences of all will be involuntarily summoned to confirm his decision. When he commends, the words he utters will have an unwonted sweetness and value. The power of character will pervade all that he says and does. To obey him will be one of the first and readiest impulses of the children. His maxims will be remembered and treasured for many days. In him the loveliness of honesty, diligence, truthfulness, and godliness, will begin to be seen even by those whom society had almost given over to inevitable ruin. And how sweetly will kind words fall from his lips, on the ears of the orphan and the outcast! With what joy will they behold in him father, mother, and teacher, all joined in one."

The subject for consideration at the next meeting is:—

THE RAGGED SCHOOL TEACHER—HIS DIFFICULTIES AND REWARDS.

The Editor's Portfolio.

"NINE TAILORS MAKE A MAN."

THIS phrase originated in the following incident:—In 1742 an orphan boy applied at a fashionable tailor's shop in London, in which nine journeymen were employed. His interesting appearance opened the hearts of the benevolent tailors, who immediately contributed a shilling each for the relief of the little stranger. With this capital he purchased fruit, which he retailed at profit. Time passed on, and wealth and honour smiled upon the young tradesman, so that when he set up his carriage, instead of troubling the College of Heraldry for a crest, he painted the following motto upon the panel of his carriage door: "*Nine Tailors made me a Man.*"

THE STRUGGLE OF LIFE.

MANY trades are affected by the seasons of the year; and all, in towns periodically emptied of the wealthiest portion of their inhabitants, suffer a corresponding periodical stagnation. At these times, many, especially the unskilled hands, are thrown out of work. Where population presses closely on the means of subsistence,

whole classes live in the constant and imminent danger of distress. A slight fluctuation in the trade of silk half starves the wide district of Spitalfields. The long frost of the last winter caused bread riots among the marine and river population. The costermongers, or vendors of provisions in the streets, amounting, it is calculated, to not less than 30,000, may at any time be brought to the verge of famine by a three days' rain. The colony of Irish alone, in London, and it is annually increasing, equals the population of many a great European capital. Everything in London is gigantic. The destitute children are said to exceed 20,000. Those who are surnamed "the Children of the Street," are rated in a Parliamentary return at upwards of 1,000. These unhappy little folk live chiefly by depredation.

DEPARTED FRIENDS.

It has been our duty occasionally to place on record the losses sustained by the Ragged School Movement, by the decease of some of its active and zealous workers. To the list of the departed we now add the name of

JOHN TURNER,

the esteemed Master of the Lamb and Flag Ragged School, Clerkenwell. His character might be summed up in the one expressive, though often misused term—a Christian. His Christianity was a reality—not a name. The course of his life ran in quiet obscurity, yet in practical usefulness—resembling more the gentle flowing river that refreshes and fertilizes the vale through which it runs, than the bold majestic torrent that thunders over rocks and cliffs, striking the beholder with awe and wonder, but diffusing little benefit around.

For the last five years, Mr. Turner was engaged as Schoolmaster in the Lamb and Flag Ragged Schools; an office for which he was eminently qualified, and which to him was literally a labour of love. The gentleness and kindheartedness of his disposition won upon the hearts of his young charge—rude, rough, and somewhat unfeeling as they were—and often was he seen upon the "Green," with a ragged urchin in each hand, and five or six behind him, who had been to meet him on his way to school. But it was not at school only that he sought the welfare of his charge; he visited them at home; he sought and obtained them situations; and it has been his privilege to take 42, at one time, of his young people, to receive from the hand of the Earl of Shaftesbury the prize of 10*s.* for having kept their situations with satisfaction to their employers for twelve months and upwards. Mr. Turner did not, however, confine his labour to the children only. He was equally anxious to improve the moral and intellectual condition of the parents also. In the Working Man's Institute, held in the School-room, Lamb Court, he took great interest, and that his labour for the welfare of his poorer brethren was felt and appreciated, a most pleasing evidence was given in the fact of the members of the Institution—rough costermongers, drovers, and labourers—of their own free will and unsolicited, sending a plain and pleasing letter of sympathy and condolence to the widow of their departed friend.

By all connected with the Lamb and Flag Schools, Mr. Turner was deeply and deservedly respected, and as a last token of that regard, the teachers (between 20 and 30 in number) assembled around his grave and saw the mortal remains of their fellow-labourer laid in his earthly resting place, in sure and certain hope of a glorious resurrection. Though their hearts were sad as they thought of him they should see no more, yet their sorrow was not without cheerful Christian hope—so, ere they left the grave of their departed friend, in sweet and plaintive strains, they raised their voices and sang an appropriate hymn.

It was a pleasing sight—which, to look upon, though it might sadden the heart, yet whispered, "Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labour and their works do follow them."

Another recent loss the Church and the world has sustained, has occurred by the death of

THE REV. JOHN BRANCH.

His name will ever live in the memories of the older friends of the City Mission and Ragged Schools. He was present and presided at the formation of the Ragged School Union, and continued a warm and powerful advocate of its claims up to the time of his decease. His public labours as a Missionary and a Minister were stretched over a period of about 24 years. He was a man of sound mind, amiable disposition, pleasing manners, a Christian spirit, and a loving heart. The poor of London had in him a warm-hearted friend. He delighted to labour among, and plead for, the outcast and neglected. He sought to promote education, social order, and comfort among the poor, and to bring them to the feet of Christ, that they might be numbered amongst his redeemed disciples. He was a successful advocate in behalf of the poor and needy, and excelled in his graphic style of presenting their claims to listening hundreds. But he is gone! and there is one less to pity the poor; one less to aid the distressed; one hand less to assist the outcast; one eye less to gaze upon the scenes of sin and wretchedness; and one voice less to advocate the claims of the needy. His remains have been deposited in their last resting-place. He is "absent from the body but present with his Lord."

Poetry.

ON FORMING A "RAGGED SCHOOL."

CALL in the poor Destitute! He'll come from sheer fun!
Call up, too, your patience! for Bedlam's begun!
Preserve your good temper—lay anger to rest,
Let nought but compassion have place in your breast!

Ne'er mind broken windows! (Mayhap, *broken head!*)
Your object is now to raise life in the dead!
The dead to all conscience, and comfort, and love!
Your crown of rejoicing, hereafter shall prove!

In faith, and in hope, go cheerfully on,
There's One sits above, who can melt the hard stone;
He will screen from thy brow the missile that's sent,
And soften the heart on mischief that's bent.

E'en lead it to bless both you and your school,
And to feel that to shun it, would brand him a fool!
For the swearer, the scorner, the vagabond bold,
Must first be convinced, e'er he can be controlled.

With thy brother deal gently, there's goodness within,
Obscured though it be, through original sin;
Thyself be the magnet, his soul to withdraw,
From following evil, to follow God's Law!

O! ye that are lovers of children and youth,
Who delight to instil the fair lessons of truth,
Never doubt for a moment the fruits ye will prove,
Of your sweet self-devotion and labour of love!

And be ye not faint, though the battle be sore,
For the Source of all Strength will sustain you the more!
Behold, for your comfort, the Promise is given:
Who show mercy on earth shall find mercy in Heaven! H. C. R.

Correspondence.

BIBLE READINGS BY RAGGED SCHOOL SCHOLARS.

To the Editor of the Ragged School Union Magazine.

Wakefield, 7th March, 1856.

DEAR SIR,—You will I am sure excuse me troubling you with a suggestion which occurred to me at the Hull Ragged School last Sunday; the superintendent relating the circumstance of a little boy buying a large Bible that he might read to his brother and parents, it struck me that an offer might be made to half-a-dozen best boys and girls, *to lend* them a Bible each, on condition that they would read it aloud at home, or go into their neighbours' houses on the Sabbath evening or during the week, and read to all who would hear them. Wishing you every success,

I am, yours truly, W. O.

Notices of Meetings.

FIELD LANE.

His Grace the Archbishop of Canterbury preached, on Sunday morning, March 2nd, in aid of the funds of this school, at Belgrave Chapel, Halkin Street, Belgrave Square, to a large and highly-respectable congregation. The Most Reverend Primate selected his text from Esther, chap. viii., verse 6:—"For how can I endure to see the evil that shall come upon my people?" At the conclusion of an able and eloquent discourse his Grace adverted to the excellent arrangements of the Institution, and also to the benefits it had conferred, and was still conferring, for an expenditure of £800 per annum, from which many hundreds of wretched outcasts had received temporal and spiritual aid; he urged upon his auditory that, for the general good of society, as well as for the locality in which the schools were situate, that their assistance was required to keep up the necessary income. The collection amounted to £74 17*s.* 10*d.*

FOX COURT.

THE tenth Annual Meeting was held in the St. John's Local School-rooms, Baldwin's Place, Gray's Inn Lane, Holborn, on March 4th.

Lord Calthorpe occupied the chair; and in opening the proceedings, expressed the pleasure it afforded him in occupying the position he then did, from a conviction that institutions like the Fox Court Ragged Schools were productive of great benefit—benefit, in many instances, which would never be apparent. They had, however, great grounds for encouragement to go on and persevere in trying to rescue the poor and the outcast of the streets from temptation to every kind of vice. Ragged Schools had done a very great deal in the way of diminishing juvenile crime—and in that opinion he was confirmed by the magistracy of London—and not only so, but the influence exercised directly on the children was exerted indirectly through them on their parents. Kindness was essential in winning the hearts of the ragged and destitute population of the metropolis, and with such means success was sure.

The Report stated, that since the opening of the Boys' Day School, in April, 1853, 286 boys had been admitted, and there were at present 88 on the books, with an average daily attendance of 42. There were 108 names on the books of the Girls' School. The average daily attendance was 59, and the school continued to improve. The Week Evening Schools which were formerly held on four evenings in the week—two for boys and two for girls—had fallen off in attendance in the earlier part of last year, and were therefore united, both boys and girls meeting at one time. The attendance had since increased to 52 each evening. The Sunday Schools were also in a favourable condition. The Clothing Fund numbered 70 depositors, who were allowed a premium of a penny in the shilling. Articles of clothing were made by the ladies of the Committee, assisted by the girls in the Day School, and supplied to the children at less than the cost of the material. In alluding to the subject of the finances, the Committee expressed satisfaction that, notwithstanding the funds of so many institutions had suffered on account of the war, they had received a larger amount of donations and subscriptions than in any previous year. In May last the Hon. Society of Gray's Inn made a grant of £20 2*s.* to the school; and more recently the Ragged School Union awarded £30 towards the liquidation of the debt. The teachers and friends supplemented those efforts; but still the Committee regretted to find, at the close of the year, a debt of £18 3*s.* 7½*d.*

The Revs. Owen Clarke, J. B. Owen, T. Richardson, W. Short, and other gentlemen, addressed the meeting.

NELSON STREET, CAMBERWELL.

THE Public Meeting of these schools, was held on the 14th March, the Earl of Shaftesbury in the chair.

The noble Chairman expressed the pleasure he always felt in meeting practical persons, who, while others were talking of modes of improvement and schemes of education, were really engaged in the work. He had no faith in grand schemes of National Education, they were too difficult and impossible to carry out, the great want being the desire and demand for education on the part of the people themselves. He

had, however, great hopes in the efforts now being made and increasing. These Ragged Schools were a preventive system with the class with whom they came in contact; special efforts should be made because they are the class who disturb the community. He recommended schools not too large, but numerous. There should be many aids and assistances; and specially called attention to Mothers' Meetings and Penny Clubs. From the former great benefits derived: instruction in household duties, in their evening classes, while secular and religious knowledge as well, might be imparted by reading and conversing, at the same time as working, the result of which would be apparent in the improvement of their homes. Highly important influence on the destiny of the empire for the position of this country must turn on the moral and religious character of its people.

The Secretary then read the Report, by which it appeared there were in connection with the school—a Sunday School; Daily Infant School; Week-day Evening School; Class for Young Men; and a Mothers' Class. These were in a prosperous condition, both as regarded attendance and behaviour, as well as progress in instruction. The school is also provided with a Library and a Penny Bank. The schools were unfortunately in debt to the extent of about £60, towards which the Ragged School Union had promised £20 as soon as the remainder was made up. The annual subscriptions did not amount to much more than £100 a-year, while the expenses was about £170. The Union had also promised £25 per annum, leaving the sum of £45 a-year, which the Committee were anxious to obtain in the form of regular subscriptions.

The Rev. Daniel Moore, in proposing the first resolution, stated that he saw more clearly than heretofore the benefit of such schools. He had been afraid of their interfering with the parochial system, which, although he most highly estimated and prized it, was a bad master, though an excellent servant. It was not in practice interfered with by Ragged Schools, as they touched a class which it was impossible else to reach. His own parish, on account of the character of its inhabitants and the number of other schools, did not require such, but he cheerfully gave his aid to a cause so important and valuable in the surrounding neighbourhood, where they were required.

The meeting was also addressed by Alexander Anderson, Esq., the Rev. W. P. Tiddy, J. Payne, Esq., Rev. Jonathan George, T. F. Robinson, Esq., and F. C. Hills, Esq.

The collection amounted to £33 18s.

NORWICH RAGGED SCHOOL.

THE Annual Meeting of the supporters of this institution was held, on Tuesday evening, in the Lecture Hall.

The Mayor, who presided, said—This institution aimed at the diffusion of education amongst the most destitute of his fellow-citizens, and that education was based on Christian principles, and he regretted to add that there was a sufficiently numerous class in the city who required the assistance of such a society. He could unhesitatingly say, from long experience, that Norwich abounded with a number of destitute, ill-clad, ill-fed, ill-housed, ill-educated young people, and he believed that they were guilty of a great portion of the minor crimes committed in the town. Perhaps there was no large city in her Majesty's dominions so free from great crimes as Norwich, and he was thankful for it; but there was no town in the kingdom where there was a greater quantity of petty crimes committed by destitute, neglected, and ill-educated young persons. In Birmingham a large portion of the population obtained a living by the manufacture of papier maché, a manufacture which admitted of great beauty of design, the various productions being ornamented with pictures possessing considerable claims to notice, even as works of art. In these pictures and ornaments a great quantity of gold leaf was used, and the workmen were extremely inconvenienced by the least accumulation of dirt. It was, therefore, found necessary to sweep out the large manufacturing establishments once or twice a day, and for many years this was done without notice. At last one of the workmen thought there must be something valuable in the sweepings, and that something might be made of them. He carried out the idea, various experiments were tried, and at last a means was discovered by which a large quantity of gold leaf was now obtained from the rubbish. The poor children who came to the Ragged School were the sweepings of the streets of Norwich, and if as much pains were taken with them, great results might be obtained. It ought never to be forgotten that the poorest street-boy had an immortal never-dying spirit within him, as dear in the sight of his Maker as the proudest; and that they ought to teach him to respect himself, to learn the value of cleanly and orderly habits, to economize his time and everything else, and to show him another mode of getting his living besides the scarcely honest mode which he had been, in all probability, pursuing. He trusted that the school would be the means of sweeping the streets of those wretched beings who now infested them, and infusing into them good moral and religious principles.

Mr. B. T. Sharpe read the Report, from which it appeared that the total number of children now on the books was 700, of whom 200 had been admitted during the year. Of these, 20 had been sent to more respectable schools. The average attendance on Sundays has been 42 in the afternoon, and 96 in the evening, the attendance of teachers being seldom commensurate with the necessities of the taught. The average attendance at the Girls' Writing Class has been 18, and at the Boys' Writing Class 21; 49 of the children had subscribed £8 16s. 1d. to clothing, and some self-supporting tea-meetings had been held during the year. A Library of 77 books had been in circulation during the year, and now required renewal. A new school-room, with separate class-rooms, were also much required. The expenses during the year had been £23 8s 4d., and the receipts £30 19s. 3d. Several small accounts, however, remained undischarged, and a balance of nearly £10 was now due to the Treasurer.

The meeting was addressed by the Rev. T. A. Wheeler, Mr. Aldous, Mr. Dalrymple, the Rev. C. Blake, Mr. Fletcher, and Rev. J. Alexander.

NOTTINGHAM.

THE Annual Meeting of this school was held in February, in the Exchange Room. The Mayor presided. Mr. S. R. Starey read a long and interesting Report, which stated the Day School to be attended by 195 scholars, who receive a sound, secular, industrial, and religious education. In connection with this school are conducted Industrial Classes, Bible Classes, Mothers' Meetings, Dorcas Society, Clothing Club, etc. The meeting was well sustained to near ten o'clock. The closing act at the meeting was the cheering announcement of a list of fresh annual subscribers and donors, amounting to £36.

Papers, Original and Selected.

WANDSWORTH REFUGE AND REFORMATORY.

We are about to introduce our readers to "an old friend with a new face;" in other words, to an Institution, with whose earlier operations and history we have previously sought to make them familiar. This Institution was, from the beginning, both interesting and fruitbearing, but it now presents an aspect of completeness, as well as of moral loveliness, such as demand special attention and regard.

Some time since we gave a detailed account of the visit paid by us to a Boys' Refuge and Reformatory, in Kentish Town, which, having been removed from the midst of a crowded and unsuitable locality in the City, had, in a new sphere, developed, to a remarkable degree, the power which can be exercised over juvenile criminals by Christian wisdom, evangelical truth, and godly love. We could not but be struck, at that time, by the advantages, in a moral as well as a physical sense, secured to the inmates, by their separtion from scenes and associations which had so constantly tempted them to go back to the vicious practices of the past.

With a green field in front of the Refuge, on the other side of the thoroughfare, with a garden behind it, and in comparative retirement, we felt that the master and matron could pursue their work with greater hopefulness, and, under the Divine blessing, with the certainty of more decided results. The peculiar feature also of this Refuge was, that it was supported by *one person*—a beneficent Christian lady, whom God had blessed both with means and heart, and who, while bountiful to a degree to every good cause, had concentrated her special efforts on this Reformatory. We took occasion at the time to suggest to those who had thrown themselves with zeal into the Ragged School movement, and to whom God had given power to get wealth—whether there should be but *one* example of this kind. Since that period, we are able to point to other Refuges which either wholly or partially are sustained by individual effort. We trust that the movement in that direction is a cumulative one, and glad should we be if a fresh notice of the Refuge now no longer located either in the "City" nor yet at Kentish Town, should contribute in any degree to such a result. "A bright particular star," on the brow of night, is very beautiful, and soft radiance falls cheeringly on our earth as it shines, but surely a galaxy of stars—the belt of Orion—or "the sweet influences of the Pleiades"—are still more beneficent and glorious.

On the forenoon of an April day, which shed its "tears" on us as we crossed Waterloo Bridge, and which reserved its "smiles" for the afternoon and evening, we went down by railway to the Wandsworth Station. From the elevated platform, a goodly town, with church towers, tall chimneys, as well as pleasant suburbs, met our eye. We wondered where the Refuge which we sought might be, and passing up to the town we entered the main street, which is about midway traversed by a bridge. Beneath this bridge flows a rapid stream, and on its further bank is a flour mill, the ponderous grinding stones of which are kept in motion through that

mighty water-wheel, which this river keeps in constant operation. But on the London side of the bridge, following the directions given us by a street passenger, we stop in front of old fashioned green gates and railings, behind which nestle trees and shrubs not of yesterday's planting; and then at the distance of about twenty yards, rises up before us a large, venerable, ivy-clad mansion. We have scarcely put our hand to the gate, when a boy, with clean and cheerful face, and good clothing, runs out, from a kind of porter's lodge to the right, and to our inquiries answers that this is the Refuge. Next the ponderous hall door opens for us ere we have got half way through the shrubbery in front, and a kindly matron-like face bids us welcome. We cross the hall, explain our errand and object, reminding the party addressed of a former inspection at Kentish Town. We find ourselves in a spacious drawing-room with bow-windows, through which we look out upon a lawn, beyond which are seen certain buildings. To the right are an orchard and a garden, to which we shall afterwards refer. Around this room are hung various pictures and drawings, and we learn that the frames of all these, as well as of other drawings in the adjoining apartment, are the handiwork of the boys of the Refuge.

But who is this fine, rosy, flaxen-haired, blue-eyed, little creature, who, with his blue frock and white tucker, looks the very impersonation of childish health and happiness? "This," thought we, "must be the youngest child of the matron." Is it so? No: this is a little orphan boy, one of six fatherless and motherless ones. He has been rescued from want, ignorance, and misery, by the kind patroness of the Reformatory, and here, the pet of the whole establishment, he is tended and trained with maternal fidelity and affection. We shall never think of Wandsworth Refuge without remembering this dear little child.

But passing into the "parlour" our attention is directed to oil-colour and photograph portraits, 25 in number, of boys who have left the Refuge. Here are two who perished along with ten others from Kentish Town in the fatal wreck of the "Annie Jane" on the island of Barra. Here are the likenesses of others, two of them being now in Australia, one of these having saved, when last heard from, the sum of £210. Nine others are in British America, one of whom was cook at Wandsworth, and is now in a large hotel at New York. The matron speaks affectionately of him, and says "he was a very nice and truthful boy."

The excellent master is from home to-day, having gone to Portsmouth with two boys whose education and industrial training are completed, to put them on board one of Her Majesty's ships of war, where, let us hope, they will not forget the lessons taught at Wandsworth. But what kind of lessons are these? Let us examine for ourselves. It is the dinner hour, and so after tasting the soup and bread composing this day's fare, let us cross the lawn and enter that long low building on the other side. Lifting the latch, we find ourselves in the midst of a large assembly of boys (the inmates of the Refuge amounting to 66), and as soon as the repast is over they all rise at a signal from the monitor, and sing

"We thank thee Lord for this our food," etc.

The dietary of the establishment is on the same liberal scale as at Kentish Town, as formerly noticed. This "soup" to-day is really rich and nourishing barley broth, with a good allowance of bread. This fare alternates with

meat and potatoes, and on one day the dinner consists of rice and treacle. A rosy, well-fed, healthy band these boys are. Last year the whole amount paid to the apothecary was £1 9s. 9d., and during the two years of residence here there was only one death, and that of a boy when cholera was epidemic at Wandsworth in 1854.

As the boys have been finishing dinner, standing at the desk we glance round the large apartment, which is both a dining-room and a school-room in one. There is a clock at the lower end to mark the time ; around the walls are hung maps, pictorial illustrations from natural history, and also a series of prints of "The Bottle," from drawings by George Cruikshank, and framed like the others already alluded to by the boys themselves. Behind us against the wall we find a book-case, containing Bibles, Psalms, and Hymns for the use of the School. We find here the "Gardener's Calendar," a publication which is well thumbed by these practical students of horticulture. There are also voyages and travels, and some of the valuable publications of the Religious Tract Society.

Among the drawings on the walls we should have mentioned the "Tree of Reformation," an allegorical representation, representing the onward and upward progress of the industrious and well-principled youth to "the top of the tree," and furnishing a practical illustration of the truth that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." We see also a large sheet of musical notation on the wall, and on inquiry find that a singing master attends to give instruction once a week.

While the boys are yet standing after grace is sung, we invite them to answer some questions, and very cheerfully do they consent to the proposal. We first take them over scripture ground, beginning with Noah, God's covenant with him as the second father of the race, the rainbow the sign and seal of that covenant, and the security thus given of deliverance from another deluge, and of the regular succession of years and seasons. We then pass on to Abraham and Sarah, to Esau's forfeited birthright, to Jacob's ladder, emblematic of the mediation of Christ. We speak also of Moses in the bulrushes, of Ruth and Orpah, or the difference between grace and nature, as well as of the prophets, not forgetting Daniel in the den of lions. On all these topics we receive apt and prompt answers from a goodly number, as well as on the doctrine of substitution and sacrifice, and of personal responsibility resting on every one present to believe on the Son of God, who is a "Lamb" to save while yet a "Lion" to rend his enemies in pieces. The whole interview to ourselves is intensely interesting, our affections are drawn out to these youths, in the faces of some we see the tokens of strong emotion, and in some eyes a starting tear. Asking some other questions on general topics, embracing the ordinary secular education received, we sing, "Come let us join our cheerful songs," we engage in prayer, after which all the boys go forth to their respective spheres of labour.

Conducted by the monitor, we visit the smiths' forge, the carpenters' shop, and glance also at the shoemaking department. To-day the tailoring is carried on in the school-room. As we pass through the rooms and buildings we see fresh proofs of the love of the young for prints and drawings. Even the cook has above his copper on the wall prints of Wilkie's "Village Politicians" and "Rent Day." It indicates that the

inmates are not insensible to the charms, as well as the purifying influence of art. It is well worthy of notice that, under the direction of the master who specially presides over and works at the forge as the teacher of the blacksmiths, the whole of these workshops have been put up and finished by the inmates themselves. And here stepping forth on the lawn and turning to the right on the river's bank, you enter a greenhouse erected by the boys also. Of the plants which fill its stands, some have been purchased, and some are seedlings, reared in that little hothouse recess at the upper end.

Let us next take a *coup d'oeil* of the whole externals of the establishment. In the lawn in the rear of the house is fast rising a handsome mound, on which the boys will, ere long, have a grotto filled with curious specimens of shells, quartz, and other curiosities. As to the house itself, so spacious and manor-like, with its bow windows on each story, and the dove cot, with its gentle occupants near the eves, it is plain that it was built "long, long ago," when Reformatories and Refuges were undreamt of, and juvenile ignorance and crime were left to run their unchecked career. It was formerly occupied as a boarding-school, and is the property of a distiller.

Let us re-enter the house, and inspect the warm, old-fashioned kitchen, where the boys' linen is being dried or ironed. Then let us climb the stairs and visit the comfortable and airy dormitories, rising one floor above another. And taking our stand beside the dove cot on this iron platform of the uppermost room, let us look out on the grounds to the rear. Beyond, and to the right of the school-room, are the orchard and garden already noticed. With the lawn, the site of the houses, and the front shrubbery, the whole premises cover not less than three acres of ground. What a contrast to a Refuge "cabined, cribbed, confined," in the city; what health-giving labour may be here pursued, and what "room and verge" are here found for the development of a system which, yet in its infancy, is destined, we firmly believe, to do great things for England! The boys cultivate these gardens, sow the seeds, dig, weed, train, and tend, with the pleasant animating conviction that all the products are their own. These abundant vegetables, these pear and apple trees, these fine peaches and apricots, and on that sunny wall, all belong to themselves, and they eat of the fruit of their labour. The home-feeling, as well as that of self-respect, is thus cherished.

The entire clothing required by the inmates is made up on the establishment, and also that needed by a Ragged School in London, supported by the "Lady Bountiful," whose name is so dear to these youths at Wandsworth, and whose fortnightly Bible Class we should like much to be present at, if only once, to mark the looks and bearing of these hopeful pupils. The matron pointed out to us sixty-three suits of boys' clothing (besides repairing) which had been supplied in three months. At the time of our visit, the Christmas clothing was nearly ready. Each suit costs thirteen shillings; it consists of blue coarse tweed (from "Silvers's, Cornhill) at 11½d. per yard, well and warmly lined throughout, and it is very durable. We were also initiated into the mystery of shirt-making for the Refuge; and as we are in a benevolent mood, and write for the benefit of all who wish to provide the cheapest and the best of everything, we may tell them, as we were told ourselves, that "the shirts are made of brown calico, which is better than white, and washes white in time," that "each shirt

requires 2¼ yards, at 3½d. per yard, and that it is made up at a 'Girls' Refuge,' at the cost of 4d."

The full complement of the Wandsworth Refuge amounts to 70 inmates. The feeding of each costs on an average 4s. per week. Of the boys now in the Institution, about one-half have been convicted of crime. There are only three boys whose parents are both alive. The whole have been rescued from a state of degradation as well as of extreme destitution. The master has a judicious eye as well as a loving spirit, and having a *carte blanche* from the excellent patroness, he has made many a foray into the darkest dens of London and "apprehended" many a young thief prowling in his hunger in Hungerford and Covent Garden Markets, and with the firm grasp of a steady purpose to do him good and not evil, borne him away to this home at Wandsworth, where a new era dawned on the outcast boy. Industrial habits as opposed to idleness are here specially and successfully cultivated. One boy was mentioned to us, who, although not yet thirteen years of age had made eighty-five pair of boots since he came to Wandsworth.

And now before we depart let us leave a record of the pleasure our visit has given us in this "Visitors' Book" on the parlour table. Having done so, we turn over the leaves and mark many a kindred testimony. Here is one worthy of being copied, as it comes from one who speaks with authority. The Rev. J. H. Hine, Chaplain of the Westminster Prison, thus writes—"Much pleased with the arrangements, and have had *abundant proofs of the good effects of the Institution from the many instances of reformation which have come under my observation.*"

The expenses of the Wandsworth Refuge in 1855 amounted to £1,300, including new buildings and many repairs. The average annual expense is not less than £1,000.

GOD'S LIKENESS LOST AND RESTORED.

On Sunday, April 13, the Archbishop of Canterbury preached for the Ragged School Union in St. Dunstan's Church, Fleet Street, on which occasion his Grace took for his text,—

"And God said, Let us make man in our image, after our likeness," Gen. i. 26—

and said,

"These words form part of the account that is given us of the creation of man. What worlds were called into existence before we have not revealed. This is enough for man to know, that, in the beginning God created the heavens and the earth. It was then that the words went forth, 'Let us make man in our image, after our likeness.' 'God said, Let Us make man after *Our* image.' This implies a plurality of persons. We have been informed, in an earlier part of the chapter, that 'the Spirit of God moved upon the face of the waters;' and thus there were sown in this beginning of God's revelation so many seeds of that fundamental truth of our religion, which the Gospel subsequently discloses to us, and which distinguishes the disciples of Christ Jesus, as believing in the Father, the Son, and the Holy Ghost.

"How are we to understand these words—'Let Us make man in Our own image?' The Scriptures assure us that 'God is a Spirit,' whom 'no man can see and live,' whom no bodily shape can in any way resemble. The Israelites, who witnessed His surpassing glory on Mount Sinai, are reminded that they 'saw no manner of similitude.' Therefore this 'image,' this likeness, is not bodily, but spiritual; the resemblance of the Divine nature here ascribed to man

is in the soul, in its faculties, in its intellectual and moral powers. Man is raised above those other creatures with which God has peopled the world, in that he is capable of understanding, of acquiring knowledge, of discerning between good and evil, of regulating and directing his affections. Other animals have no such power: they testify their Creator's wisdom by the skill with which they are formed and fitted for the functions which they were designed to perform; but they are not endowed with reason, to judge between things to be done or not done; they are governed by instinct, and led by appetite; they cannot be made acquainted with their Maker so as to act in willing conformity with His commands. The only obedience which they can pay is that of a machine to its contriver. In all these things other animals differ from man, and man from them. Man has faculties of the same nature as we are taught to ascribe to Him who is infinite in wisdom, in power, in goodness; he has an understanding to perceive truth, a mind reaching to things invisible, a soul capable of spiritual affection, and of looking forward to immortal blessedness. So that when God beheld him, together with the world which he was to inhabit, and the creatures over whom he had dominion, we read that 'God surveyed the works He had made and, lo! they were very good'—all wisely fitted to their purpose—the fair creation to supply the wants of man, the useful animals to assist his life, and man himself to render unto God that obedience which He deserves and demands—to employ the faculties given to him in serving and honouring, in loving and revering the gracious God.

"Alas! how is 'the fine gold changed, and its glory become dim!' how great a change, from that time when God beheld His works and pronounced them 'good!' We look upon mankind, and see their outward form and their natural powers, and say, where, where is God's image and superscription? Is it to be found in those who know nothing more and care for nothing more than their senses and passions, whose thoughts are bound by the earth on which they tread? Is it to be found in those who are strangers to God, both in head and heart, who neither seek His glory nor own His service, who neither love His mercy nor fear His anger, who live as if this short existence were all for which they were made, and they were to return to their dust, and give no account hereafter of the works done here? Yet, brethren, this is the description of too many of the inhabitants of this world: and not of the heathen only. The prophet speaks thus of God's own people: 'Hear, O Israel, and give ear, O earth, for the Lord hath spoken it; I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider.' Again: 'the harp and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands.' Nay, further, even of those to whom the Gospel hath been revealed, and who 'profess and call themselves Christians,' the apostle exclaims, 'Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.' What is there here, brethren, of the image of God? If we ask, where is His likeness? what answer can be returned?

"It is not needful for me to remind you how this change came; it is not needful for me to say that 'an enemy hath done this'—that Satan persuaded man first to disbelieve God, and then to disobey Him, and God deprived of His likeness those who had become unworthy of it. Still, in His wrath, He remembered mercy; 'His loving-kindness He hath not utterly taken away;' He still loved the world which He had made, and prepared a plan for recovering it to Himself. The image of God, which sin had defaced, Christ Jesus undertook to restore. For this very purpose He clothed Himself in our nature, and was made flesh—that he might render mankind back to the God, whom they had abandoned, and not liked 'to retain in their knowledge;' and he does restore all that receive Him, and believe in His name; as St. John tells us—'As many as

receive Him, to them gives He power,' on them He confers the blessed privilege 'to become the sons of God'—to bear again His image. He re-establishes the children in the likeness of the Father. We have heard just now, in the 3rd chapter of St. John, how they are 'born again,' as it were—born with another and a better nature; for 'as that which is born of the flesh is flesh, so that which is born of the Spirit is spirit.' St. Paul reminds the Ephesian disciples, that such was the effect of the Gospel which they had embraced, that they had 'put off the old man,' the original nature, 'which is corrupt according to the deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness.' So also to the Colossians he writes, 'Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created it;' renewed in the image of Him who created it—renewed in the knowledge of God and holiness, after the knowledge of Him who is infinite holiness and infinite wisdom—that image which is exemplified, as far as it can be exhibited in this fallen world, by those 'who walk not after the flesh, but after the Spirit,'—by those who, 'whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.'

"My brethren, it *is* another nature: one we may well call 'darkness and the shadow of death,' the other light and glorious liberty. Let me try to set both before you as they really are. Think, as to the condition of one who is still unrenewed, who still bears the likeness of the fallen Adam; how, in the business of his probation, whilst fulfilling the original penalty, and living by the sweat of his brow, he 'rises early, and late takes rest, and eats the bread of carefulness.' Indeed there are many—and your attention to-day is directed perhaps towards some such, who cannot come under even this description; who, instead of 'the bread of carefulness' and labour, eat only the bread of sin and wickedness. The Sabbath, mercifully given to man, brings some intermission of his toil, but it brings no change to his thoughts: those precious seasons, intended to prepare him for eternity, are wasted in sloth and indolence, or, still worse, devoted to sinful gratification. Another week begins; the same round of labour returns—of labour not sanctified by any sense of duty—labour relieved by no thought but of the necessity which commands it. And this life, if life it can be called, proceeds from year to year. The mind, which is the real man—the mind, that in which he differs from the brute creation, is never raised from the dust, never lifted above the things which the eye seeth and the hands handle. At length the strength of body fails, weakened perhaps by sinful indulgence, and there is nothing to supply the loss of bodily strength—no hope to relieve present distress by the prospect of better things beyond. He is like a tree blasted by lightning, bearing neither leaves nor fruit on the decaying trunk, till at last he sinks into the grave, without a hope, and too often, alas! without a fear—too sensuous, too ignorant, to be aware of his state, with no dread of meeting in judgment the God whom he has never sought to know, to fear, to love, or to obey. My brethren, you are too well aware that this is no mere picture drawn by fancy; it is the copy of too much that really exists, of too many who surround us on every side. Who does not feel himself bound by advice, by entreaty, and, above all, by promoting early instruction in the knowledge of God and the practice of piety—who does not feel bound, as far as in him lies, to diminish the number of those of his fellow-creatures who have 'no understanding,' and in the language of the psalmist can only be compared with 'the beasts that perish?"

"But although I have described one in whom the Divine image is defaced, there is a provision vouchsafed, by which that image may be recovered. There is no man, however he may be sunk in ignorance or degraded by vice, in whom there is not a soul, the gift of God—in whom there is not a heart which may become filled with the noblest thoughts and most sublime affections—a heart which may aspire towards God, and seek for a heavenly inheritance—be elevated

by faith, and purified by godly fear, and enlivened by religious hope—be animated, in short, by the Spirit of God. These faculties may have disappeared, or their powers may have been unawakened, and, therefore, they may be lifeless —like the seed which, though designed to vegetate, does not really grow, unless it be warmed by the sun, and moistened by the early rain and dew from heaven. I have exhibited to you one portrait—the portrait of a man unrenewed after the image of God; let me now set before you a different picture—one in whom that image is restored; nay, it may even be in the same man, brought to perceive the danger of ignorance and the consequences of sin, and now 'renewed in the spirit of his mind,' and walking in the way of righteousness and holiness; and as I have shown what too probably these children would be for whom your aid is asked, if left without instruction, so let me show you what we trust the grace of God may make them, through the culture which we are anxious to provide. The man who is 'renewed in knowledge' begins the day with God, praising Him for the blessings of a refreshing night, and praying to be preserved throughout the day from all the dangers that may surround his path. Thus strengthened, he makes his occupation a religious duty. It is true he is serving man; but he is also serving God, for his station in life is God's appointment, and while fulfilling its duties he is obeying the Divine will. Many temptations to offend, by wasting property or squandering time which is not his own, are checked with the thought, that the eye of God is upon him, who will 'reward every man according as his work shall be.' In the evening his home finds him wearied in body, but content in mind, enjoying the comforts which are seldom wanting to the man who is 'righteous, sober, and godly,' and able both by words and good example to 'train up his children in the way they should go,' honouring 'their Creator in the days of their youth.' To this man, too, the Sabbath comes? and he feels it what our Lord calls it—the day 'made for man;' it refreshes his body—it still more refreshes his soul; it affords him opportunity of public and private prayer; it instructs him in the knowledge of God's Word, acquaints him more and more with the goodness of that Saviour who has said, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' To Him he has been used to look, as the Redeemer who 'loved him, and gave Himself for him,' and who regards all who trust in Him as the shepherd regards his flock—for they 'hear His voice and follow Him, and He gives unto them eternal life,' raises them from the dust of earth even to the glories of heaven. The thought of this mercy cheers his dying bed, for he, too, must die, but he has been taught to look on death as the end of his earthly trial, and the beginning of a better life, which he has been all along expecting, for which he has been all along preparing. Such a one may justly say, 'O death, where is thy sting? O grave, where is thy victory?' And in such a one, whatever be his class or rank, you perceive a glimpse of the Divine image. You perceive that 'verily there is a spirit in man, and the Almighty has given him understanding'—has 'made him in His own image.' It is not, indeed, at best, a perfect image; far, very far otherwise; but still, the likeness is there, the lineament is the same, and we may look forward to the time when he will be made perfect, and take his place in the presence of his Creator and Redeemer.

"Brethren, I have set before you two different images—the image of God broken and defaced, the image of God restored and renewed. What works the change, that one should differ from another? The Spirit of God. 'The Spirit of Him that raised up Jesus from the dead,' can alone quicken the souls of men unto new life, and transform them 'to the renewing of their minds,' that they may follow the beautiful pattern of holiness, and imitate the likeness of God their Saviour. I showed before, that those are so transformed, and become what as children of God they must be, who receive Christ Jesus, and believe on His name; and I need not look farther than the same Scripture to learn, that 'as many as do receive Him,' and believe on His name, are 'born not of blood, nor of the flesh, nor of the will of man, but of God.'

"Is it, then, to be supposed that we could do nothing towards this? that, grieved as we are to see men living unworthily of their nature, and unworthily of their high calling, we can only lament it and leave them to themselves? No, God forbid that I should deceive you by such a notion. It is truly the work of the Spirit to renew the mind of man; but the Spirit works by means, and we are to use them. It is the gift of God, but the gift may be obtained, and we must labour to obtain it. We cannot, indeed, always trace the course of the Holy Ghost; we cannot always perceive why He departs from one and remains in another of those who have been alike dedicated to God in Christian baptism; we cannot always say where the spark has been apparently extinguished, and where it has been kindled into flame: we hardly know aright the things that are in earth, and how can we expect to unravel heavenly things? But of all the means within man's power, that on which the blessing of spiritual life is found most commonly to follow is Christian instruction, early education in the ways of God. If Adam had retained the Divine image, we may suppose that his children would have grown up, as it were, naturally in the love and practice of those things which constitute likeness to God; but sin has destroyed the image, and therefore men, if left to themselves, grow up in the likeness of their fallen parent Adam, and not of their all-perfect Creator. They must be brought to the likeness which by nature they have not, through such means as we are able to employ. We know, indeed, that such is the corruption of the heart, exposing it to the temptations of the world, that the child does not always walk in the way in which he is trained—that all those features of meekness and temperance, and honesty, and godliness which we have endeavoured to imprint upon him are sometimes effaced and lost; but it is not commonly so, it is not often so; the Spirit usually blesses the labours and prayers of the Christian teacher and the Christian minister, and allows the fruit of their pains to ripen into the harvest. Even if it prove where Christian instruction is given as it proves where corn is sown, that all does not spring up, and that some which does spring up fails of coming to perfection, still we must plant in hope and sow in hope, both in the fields of nature and of grace. Where no good seed is sown there can be only tares.

"And these, brethren, are the principles of the Society for which I plead this morning. It is a pleasing reflection that 150 schools are in operation, imparting secular instruction, combined with religious education, to 15,000 scholars; 1,000 of these children have been placed in situations and thereby enabled to earn their own living, who, if left uninstructed, might have been pests to society. No species of charity can be more wisely exercised in a scriptural point of view, for it is by such education you raise the individual man, and place him in a position to support himself. But when you look beyond this world, then the value of such education cannot be fully estimated. How can you better prove those qualities which must be found in every true disciple of Christ; how better prove your obedience to the will of God, than by your brotherly kindness towards man? To convert a sinner from the error of his ways, in which he either has been going, like some, at least, for whom I plead, or will surely go, if left untended and uncared for, is rescuing him from misery and restoring him to God. Suppose, for example, we chanced to meet a child who had strayed from its parents' roof, and was wandering in some desert spot, exposed to cold and hunger, should we leave it to its fate? I trow not. We should conduct the wanderer to the house which he had left; we should restore to its parents the child which they had lost; 'the father would see him a great way off, would fall on his neck and kiss him;' the mother would again behold the fruit of her 'travail, and be satisfied.' We do the same when we lead the young, the ignorant, the thoughtless, out of the broad road which leads to destruction, and show them the narrow gate which leads to eternal life, where their God and Saviour is ready to receive them; and we make the child theirs again, by the double claim of creation and redemption. So to exercise your bounty is to be fellow-workers with God—

fellow-workers, if I may so say, with the glorious Trinity, for 'the Father so loved the world,' even the rebellious world, 'as to send His only-begotten Son, that as many as believed on Him might not perish, but have everlasting life;' the Son consented to suffer, 'the just for the unjust,' that he might bring back to God those who had lost their Maker's image; the Spirit is ever waiting to renew the corrupt heart, and restore it to the likeness of God. Do not despise, then, the blessed privilege of promoting this great work of saving souls from death, of recovering them 'from darkness to light, and from the power of Satan unto God.'"

EDUCATION OF OUT-DOOR PAUPER CHILDREN.

In our November number we gave a copy of an Act of Parliament providing education for out-door juvenile paupers, and stated that we were ignorant of its working and should be glad to receive information from any one upon the subject. We are glad to find that attention has been given to the subject, both in London and in the country, but apparently without any beneficial result. For it, like many other Acts of Parliament, is inoperative, and requires amendment before it can be carried into effect.

Our London correspondent says:—

"*To the Editor of the Ragged School Union Magazine*

"Sir,—Your November part contains an article upon the education of pauper children by an Act passed June 26, 1855, the practical working of which you say you know nothing about, and would esteem a favour any information upon the subject. Being a guardian for the poor of the parish in which I reside, as well as a superintendent, it was a subject that also to my mind appeared of much importance, and I brought it before our Board at their next meeting. Neither our clerk nor any member of the Board had ever heard of the Act; but the former promised to obtain it, and also the necessary information concerning it, which I enclose. The difficulty mentioned at the close of his letter I foresaw before it received confirmation from him.

"Yours, respectfully,

"A Ragged School Superintendent and Guardian."

The communication to which he refers is as follows:—

"Dear Sir,—With reference to the recent 'Act to provide for the education of children in the receipt of out-door relief,' I beg to observe, that although by Section 1 the guardians are empowered to grant relief for the purpose of education, yet by Section 2 the Poor-law Board are empowered to make orders to regulate the *mode*, *time*, or *place* of such relief or education. It would seem from this, that, as in other modes of relief, the guardians' proceedings are regulated by the orders of the Poor-law Board; so in this case also the order of the Poor-law Board upon the subject would be the initiatory proceeding, without which the guardians cannot safely act.

"Let me add that until the *mode*, *time*, and *place* of such relief and education are defined, the carrying out of the Act (supposing it could be safely done) would be attended with very great confusion and be liable to grave objections, inasmuch as it would create a species of rivalry among the various schools of any given district as to which of those schools should educate the child, and receive the payment for so doing.

"I am, dear Sir, yours obediently, "J. B."

Our correspondent at Hull writes to the following effect:—

"Dear Sir,—In the November number of the 'Ragged School Union Magazine,' you drew our attention to the Act of Parliament passed last Session, empowering the guardians of the poor to pay for the education of the out-door pauper children; in order to try to put the same into operation, being a guardian of the poor, I brought forward on Monday week before the Board the inclosed resolution, but found that I was obliged to withdraw the last clause, as our clerk told us that it was contrary to the Act; and under those considerations I did not press the former part, believing that if

we have not the power to compel the parents to send their children or stop their relief we should accomplish very little; for I believe, and it was the opinion of the Board, that the poor generally are so careless about the education of their children that if you were to give them something to send them to school, unless you had the power to enforce it, they would not send them. We, however, appointed a Committee to see how far we can avail ourselves of the Act, but are afraid it will result in nothing being done at present. The Free Press will give you an idea of the feeling of the public upon my motion. I would also state that all the guardians were in favour of my resolution. I should suggest the Ragged School Union Committee to have an interview with the Earl of Shaftesbury, in order to have a compulsory clause inserted.

"I am, dear Sir, yours truly,

"16, *Silver Street, Hull.*" "THOMAS HALLER."

Mr. Haller's notice was "to move for paying the school fees of the children of out-door paupers, with a proviso that relief should be withheld if the children were absent from school without a satisfactory reason being assigned by the parents."

If the law leave it purely optional with the pauper-parent to send the child to school or not, just according to his own evil inclinations, and that, too, after providing the school fees, we feel sure, from what we know of this class of parents, that not a tenth of a tithe of such children will ever be brought under right training. To stop the relief to the parent if the child be not sent to school, may not be the most suitable way of correcting the evil, but under the circumstances we do not see a more effective mode.

We shall be glad to hear from other friends upon the same subject, and when we have gathered sufficient information upon the practicability or impracticability of the Act we shall be able, it is hoped, to take some steps to remedy the evil.

A strange fatality seems to attend nearly all the Acts of Parliament recently passed on the Reformatory question. The Youthful Offenders' Act, as it first appeared, proved utterly inoperative. The Out-door Pauper Education Act is apparently perfectly useless; and the intelligence lately received from Edinburgh shows that the Scottish Reformatory Schools' Act is as discreditable a piece of legislation as the other two, as may be gathered from the following details:—

"An important question relative to the working of Mr. Dunlop's Act, for sending delinquents, or vagrants, or children found begging, to Reformatory Schools, in lieu of punishment, was lately decided by the High Court of Justiciary at Edinburgh. The Act provides that on any child being taken before the police magistrate intimation shall be made to the inspector of the poor and to the parents or guardians or others interested in the child, and that, in the event of caution for good behaviour not being found by the parents, guardians, or other persons interested, it may be competent for the magistrate to send the child to any Reformatory School sanctioned under the Act. Immediately on the Act coming into force, in July last, several cases were brought before the magistrates in the police court at Edinburgh. In these cases the magistrate granted the ordinary police warrant for detention pending inquiry, the caution in each case tendered by the parochial officers for the good behaviour of the child was refused, and the child was sent to the original Ragged School. In the case recently tried by note of suspension before the High Court, in order to determine the questions raised as to the procedure under the Act, the inspector of the poor for the city parish appeared as complainer against the proceedings of the judge in having illegally detained in the police cells a child who was not a criminal (she having only been found begging), and in having wrongfully refused the tender of caution which the inspector had made, on the ground that he had sufficient interest to do so, the child and her parents being in this instance, as in others, in receipt of aliment. The case having been fully heard, the court (all the seven judges being present) unanimously found that the warrants of detention were illegal under the statute, and that the caution tendered by the parochial officers was good and sufficient. The result of this decision will be to liberate nearly fifty children sent to Reformatory Schools in Edinburgh, and to overturn almost every decision the police judges there have hitherto given in interpreting the Act."

When will the legislature have done playing at "cross purposes" with the friends of the poor in such serious matters as the moral elevation of the neglected child, and the reformation of the juvenile criminal? Tantalization in such matters is insufferable. If the framers of such Acts be not sincere, or incompetent for the work, let them speak out like honest men, and manfully decline granting the sought-for legislation, or else make room for more competent men. Surely, in the latter half of the nineteenth century it is not difficult to find men who can frame Parliamentary Bills in common language, and by throwing aside the wordy and technical phraseology in which sense is obscured in legal documents, express what they mean with clearness and without ambiguity, so that the meanest as well as the most cultivated mind can rightly understand our Acts of Parliament.

Since writing the foregoing the following Circular has been issued to boards of guardians by the Poor-law Board:—

Poor-law Board, Whitehall.

Sir,—I am directed by the Poor-law Board to bring under the notice of the guardians the provisions of the Statute, passed in the last session of Parliament, to provide for the education of children in the receipt of out-door relief (18 and 19 Vic., c. 34.)

Sec. 1, after reciting that it is expedient that means should be taken to provide education for the young children of poor persons who are relieved out of the workhouse, proceeds to enact, that the guardians of any union, or any parish in England, wherein the relief is administered by a board of guardians, may, if they deem proper, grant relief, for the purpose of enabling any poor person lawfully relieved out of the workhouse to provide education for any child of such person between the ages of four and sixteen, in any school, to be approved of by them, for such time and under such conditions as they shall see fit.

Sec. 2 provides that the Poor-law Board may issue their order to regulate the proceedings of the guardians, with reference to the mode, time, or place, in or at which such relief shall be given or such education received.

Sec. 3 provides that the guardians shall not impose, as a condition of relief, that such education shall be given to any child of the person requiring relief.

Sec. 4 provides for the charge of the cost of this relief, and enacts, that the costs of the relief, so given for the education of any such child, shall be charged to the same account as the other relief granted by the said guardians to the same poor person, and may be given and recovered by them as a loan, under the same circumstances and in like manner as such other relief.

Sec. 5 enables the guardians, in the case of any child of such age as aforesaid relieved out of the workhouse, which child has been deserted by its parents, or surviving parent, or both, whose parents are dead, in their discretion and with the like power of regulation on the part of the Poor-law Board as aforesaid, to grant relief for the purpose of providing education for such child in any such school as aforesaid.

The 6th and last section requires the words used in the Act to be construed as in the 4th and 5th Wm. 4, c. 76.

The Board do not propose at present to issue any regulations to the guardians by their order, but they think that it may prove convenient if they make a few remarks upon the Statute for the information of the guardians.

The guardians will observe that they are to exercise a discretion as to the granting of this relief, and they are not bound to grant it at all, or to grant it to any pauper or class of paupers. But, looking to the language of the recital, it is clear that the Legislature contemplated that the guardians would avail themselves, to some considerable extent, of the power conferred upon them by the Act. The Board trust, therefore, that the guardians will endeavour to give full effect to the spirit of the enactment, and not to suffer it to be neglected.

It is desirable that they should make known, as generally as possible, their willingness to aid those who are in receipt of relief in obtaining education for their children. This aid is, however, to be treated entirely as relief; it must be given as such to persons receiving other relief, with the like consequences, and under the same conditions.

It can only be given in cases where relief is lawfully given out of the workhouse, and for such time only as the same shall be granted; so that when the relief to the parent ceases, the grant of this aid for the purpose of the child's education must cease likewise.

The guardians will also perceive that there is a limit as to the ages within which this education may be supplied,—namely, between 4 and 16,—and that they are to approve of the school wherein the education is to take place. They can also impose such conditions as they thall see fit upon the providing of the education.

The board are not prepared to prescribe any particular course which the guardians should adopt to satisfy themselves that the school proposed is one of which they can approve; but there are now so many schools established throughout the country, under good and well-defined management, and most of them open to inspection and supervision by competent authorities, that the board think that, generally, the guardians will not find much difficulty in arriving at a proper conclusion on this point.

They must remember, however, that while they have to approve of the school where the pauper's child is to receive education, they are not required to select any particular school for the child, nor to enforce any particular kind of education. Hence, it is most essential that they should avoid every act which might be construed to evince a desire on their part to use this authority as a means of interference with the dictates of the religious tenets of the poor persons to whom this relief is to be supplied, or of giving undue preference to any particular school over others.

It must also be borne in mind that the parent must be wholly unconstrained in seeking this aid, the Act having expressly provided that the guardians shall not make the providing of the education a condition previous to their grant or continuance of the other relief, and the guardians will not be justified in deducting from the ordinary relief the amount which they may grant for this purpose.

The Act contemplates principally the education of the children of persons in receipt of relief, but as it also provides for orphan children, and children deserted by their parents, where such children are not maintained in the workhouse, but are living with relatives or friends, the guardians may take the like means of providing an education for them as for children living with their parents; and in these cases it seems that as the children are deprived of parental care, the attention of the guardians to this matter will be even more imperatively required than in ordinary cases.

The most important point for the consideration of the guardians, in carrying this Act into operation, will be to determine how to pay this relief. The statute does not require the amount to be paid to the parent; it must be awarded to the parent, and the amount should therefore be entered in the relief order-book, and in the application and report-book; but there is no need that it should be paid to the parent. The board think that, in general, this should not be done.

It will generally prove most convenient, that when the guardians shall have agreed to grant the relief for the education of the child, and shall have approved of the school, they should arrange with the trustees, or managers, or master, who may receive the payments from the other scholars, for an account to be supplied to the guardians, either at the end of the quarter or of the half-year, and then settle the same as in the case of other accounts, by an order on their treasurer.

The guardians must require to be satisfied of the due attendance of the child at the school. With this object it may, in many cases, be reasonable to call for the production of the school registers of attendance, and require a given number of attendances to be shown, with respect to pauper children, as the condition of any payment on account of such children, to the managers or master of the school; and the board also think that the relieving officer might be directed, from time to time, to give his attention to this subject, and ascertain whether the child is punctual and regular in attendance, or is suffered by its parent to neglect the school.

The guardians of the parish where the child resides may also be requested to exercise a supervision in the case, so as to ascertain that the relief thus granted is not abused.

The board have made these general observations upon the Act, and will be most ready to consider and to advise upon any matters of practical detail which the guardians may find it necessary to bring under their notice.

I am, your obedient servant,

W. G. LUMLEY, *Assistant Secretary.*

To the Clerk to the Guardians.

LORD ST. LEONARDS ON RAGGED SCHOOLS.

A LARGE and influential meeting, in furtherance of the Kingston-on-Thames Ragged Schools, was held at the Assize Courts, on Tuesday, March 25th. The spacious hall was filled by a highly respectable assemblage, and numbers were unable to procure admission. Shortly after seven o'clock the noble Chairman (Lord St. Leonards) entered the Court, accompanied by his lady and the Hon. Miss Sugden, and was attended by the Mayor of Kingston, the Revs. T. Pyne, T. P. G. Hough, R. Holberton, W. Collins, and H. Byrnes; E. Philips, J. Nightingale, J. Dawson, — Palmer, Esqrs., and other influential residents of this locality.

The noble Chairman addressed the meeting as follows:—

It might appear singular to them, at his advanced state of life, and after being for so long a period a public man, when he said he never before occupied the place he now did, and that he never before was the chairman of a public meeting. He would also say that, as this was his first, it might be his last appearance in this character. He came here because he felt that this was an institution which all ought to support. He might state here that it was not, properly speaking, a reformatory school, for a reformatory school was for the purpose of reforming those juveniles who have already committed crimes—it was indeed a substitution for penal punishment. This was a desirable object, but the institution before them was entitled to still more aid, because what it proposed to do, and what he trusted it would do, was to prevent the necessity of reform. The former was a philanthropic mode of punishment, but the latter went to the very root of the matter—it prevented vice, and consequent punishment, and produced virtue. This institution does not in any way interfere with the national or other schools of the country, or it would be a very great evil, but its great aim was to educate those who otherwise would not be educated—those whose parents were unable to send them to any other school. He was happy to say that no sectarianism was allowed to interfere with this institution. If he had thought otherwise he would not have been here to-night. Whilst he said that, he must not be misunderstood; what he meant was, that no party was allowed to dominate over another. He himself cared not by whom a good work was accomplished, so long as it was accomplished. There was no class of mankind so needing help as the one this institution was established to help; and the chief way in which this society did good to poor ragged boys was by education, which had become so general, that scarcely any man who had anything at all to spare from his earnings neglected to educate his children. But there were some parents unable to do this, and to their children the Ragged Schools was the only refuge. They had no proper companions, no good example, no kind word, except there; and if this door was shut they would have no refuge, and no assistance, excepting that of their own class. The excellency of this institution was, that it opened its doors to the very class against which all others were closed; and if this only door was shut against him, all hope would flee from him. Sterne, in attempting to describe the miseries of captivity, felt that it was useless to look at the whole class of captives at once, and therefore he seized upon one single captive, whom he traced through all the circumstances of his captivity. In the same manner he would take a boy of the ragged class, and follow him in his course. Look at such a boy before admitted to a Ragged School, one of average character and position. They knew what his parents were. Probably their income was only 8s. or 9s. a week—not sufficient to purchase even the necessaries of life, much more to provide for the least education. The boy was turned out in the morning to seek what he could get to do; but without education what could he do? He cannot read or write, therefore

one could scarcely send him with a message. With whom does he associate whilst in the streets? He cannot associate with those above him,—that is impossible. Then with whom is he to associate? Ah, with those of his own class, or worse!—every step he takes is a downward one; it commences with drinking in the public-house, and ending in crime—the boy is probably ruined for life. When he went home, what an abode of misery he found it!—perhaps several young children were there in a squalid state; there was no comfort or kind word, and he could not read a word; that which is a solace to 19-20ths of us—reading, is a blank to him? What is he to think about? He never had the advantages of other people's thoughts; it must be all about his own unhappy condition. The Bible, of course, was useless to him, for he could not read it; and the poor boy had to pass as miserable a night as he had the day. Observe, that he has nothing to cheer him,—no kind friend to take an interest in him. But to look at the brighter side of the question. Place the same boy in their school, and they would soon observe an extreme difference. He there saw a kind and pious countenance at once, and looked upwards. He from the first moment of his admission became a new boy, and afterwards became a useful member of society. He now felt the importance of his own existence, and many other things that he never knew before. He felt that he had a happier home above, of which he was in ignorance before. He felt that he belonged to the human family, and that there was hope for him in this world as well as the next. He was now competent for anything he could be employed at. He was employed by masters whilst at school, and obtained certificates of good behaviour and ability, and that was the foundation of his future course. Follow him home; how different the scene there now to what it used to be! Mind, he can write now, and read to his parents; and many a bad depraved parent had been instructed by his children; and man owed a duty to instruct his children, but many, many a child had been the instructor and saviour of his father; and man felt ashamed of his profligacy when his own boy, by his fireside, preached to him the word of truth and goodness. The boy he had said became an altered boy, and if they followed him up to manhood, they would see the same blessed change then as in his boyhood—the same excellent attributes which they had brought out. Hence they might see the great blessedness there was in supporting a work which led to such benevolent results. If they looked to the nature of the boy, they would find that was enlarged and cultivated. The capacities of children were very often wrongly judged—they were greater than they thought, but it was necessary to bring them out. The seeds of genius, and every faculty of man, were in the child. An Irish girl, on being asked what was the meaning of a parable, said, "A parable is an earthly story, with a heavenly meaning." He would ask them if the most poetic, the most talented in the world, could give a more beautiful explanation. They must also remember that there was an energy and intellect in children which must find its way out, and which would do so; but if they could find a safety valve, was it not better? If they did not employ them in something that was good, they would do that which was evil, for there was something in them urging them forward. Their duty was to take advantage of the energies which God had implanted within them. And, as it very often happened, whilst they were doing good in this way to others they were not injuring themselves. If they would reflect on the vast benefit that resulted from stifling evil on its very threshold, they would see this; and to turn vice into virtue, to find this employment—to cultivate it—was the object of the institution before them. If they took any young vagabond that wandered about the town, they would find that his steps were towards crime, his whole life inevitably led to it: and then came all the horrors of examinations before magistrates. The crime was little in the beginning, but larger in the

end, until he was thought worthy of an indictment, and then severe punishment. He might now speak of the benefit of doing away with the expense of this. Not only was the boy who was sent to prison further trained in evil, but he was kept at a vast expense. Even if they were philanthropists, and if their hearts were as hard as a stone, they would care to avoid such unnecessary expense,—they would care to rescue these children, and to prevent their falling into evil. Every day showed the advantage of the system pursued in the Ragged School. Order might be considered one of the first commands of heaven. Without order nothing could prosper. Now, when the school was first established, he heard the children threw down the benches, played at "leap-frog," and other entertaining games. That was not a very encouraging beginning, and it required patience to conquer it. But now, when a teacher held up his finger, there was silence. This proved that they had made them orderly, and in doing that they conferred a lasting benefit not only upon the children but upon society.

PRIZE ESSAYS ON REFORMATORIES AND REFUGES.

We are happy to find that our coadjutor, the Reformatory and Refuge Union, although only an infant called into existence in February last, is putting forth unmistakeable signs of just proportions, sound constitution, robust health, and useful activity. Its voice has already been heard in city circles, and met with a cordial reception at the Mansion House. Its beneficial influence will, we doubt not, be ere long felt throughout the length and breadth of the country. With this end in view the Committee of this new Society is desirous of drawing to a focus the various plans adopted in the practical management of Reformatories; for which purpose three prizes are offered for the three best essays upon the subject that may be sent in, in competition, by the 1st of July. The following particulars are published by the Committee of the Reformatory and Refuge Union, Office, 118, Pall Mall, London:—

PRIZE ESSAYS.

The Committee hereby offer Prizes of £15, £10, and £5, for the best Three Essays on "The Practical Management of Reformatories and Refuges, with respect to Food, Labour, and Rest;" to be written by Governors, Masters, Matrons, or Assistants in any of the Institutions on the List of the Union.

The length of the Essay should not exceed 14 pages, when printed in the size and type of this notice.* It should be written on one side of foolscap paper, with an inch margin, headed by a Motto, and sent before July 1st, to the Secretary of the Union, 118, Pall Mall, with a separate sealed envelope marked with the same Motto, and containing the name of the writer.

The following points of information are suggested under the separate topics of the Essay:—

1. Food.—The best times for meals—Description and cost of diet—Best modes of cooking, and general suggestions.
2. Work.—Various kinds of Industrial work, their advantages morally and economically—Labour Table—Outlet for produce.
3. Rest.—Modes and times of recreation of mind and body—Excursions, sight-seeing, and treats—Hours of sleep—Beds, hammocks, etc., their description and cost—Sunday employments for hours not occupied with instruction or worship.

The Committee do not desire to call forth mere literary compositions or dissertations on points of theory, or even of general management; but they wish to have plain statements, chiefly confined to suggestions founded on facts relating to the moral and physical condition of the Inmates of such Institutions, so far as they are affected by Food, Labour, and Rest.

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* Similar to this page.

It is particularly recommended that writers should set forth principally their own experience, and as some may have been concerned in Town Institutions and others in Country Reformatories, some for males and others for females, it is not expected that each Essay will contain information on all the various departments, but will explain practically that which the writer is best acquainted with, and which relates to his or her own locality.

The names of three Adjudicators of the prizes will shortly be announced. They will not be engaged to award more than one prize, unless at least ten Essays are sent for competition. The unsuccessful Essays will be returned on application, the Committee being at liberty to use the information contained in them, with the writer's name attached to it, if that is desired.

The Committee are to be at liberty to print the successful Essays in their original or in a modified form.

Notices of Books.

Third Occasional Paper of the "Open-air Mission." pp. 8. 20 copies for 1*s.* 1, Robert Street, Adelphi.

We here learn the good resulting from "Lord Shaftesbury's Act," in "Common Lodging Houses." Formerly they were "full of misery, dirt, and crime," but now are improved in light, ventilation, and comfort. One happy result of such a renovation is, that the lodgers who formerly spent their Sunday time mostly in the streets or in public-houses, are now found at home ready to receive the visit of the minister and the missionary. We give a few extracts in proof of this readiness for instruction; would that it were so among the general inhabitants of such houses—there are painful exceptions. Each extract refers to a different house, or visit.

"Some of the lodgers on our entering sprang from their seats to make sittings for us. I read and spoke from the 18th of Luke, to which they gave the greatest attention. The proprietor offered me the 'Leisure Hour,' etc., that we left a week since; I told them they might keep them for the use of the house; they were glad, and thanked me."

"A very good Meeting: a working man was here and distributed a hundred tracts which he brought with him for that purpose."

"I read the account of the 'Prodigal Son.' I observed one man, whose dress was of a superior cut and material to the rest; when I had read aloud the Prodigal perhaps it resembled his own case, for he covered his face with his hands, and remained in this position when we left."

"It is kept by a Roman Catholic, and the majority of the lodgers are of the same persuasion; yet I gained admission and addressed them from John iii. 16. They listened most attentively."

"I asked him to allow me to speak a few words to his lodgers on the subject of religion, he at once answered in the negative, he said he would not on any account allow such a thing in his house, but that I might at any time call and leave tracts; I thanked him and passed on to the kitchen, where I found about forty persons, many of whom were young women; I passed slowly on from one to another, giving to each a tract and a word of advice; many thanked me for my visit and asked me to call again."

"In one of the houses some of them said, 'I thought you had forgotten us, as it is a good while since we saw you.'"

"In this house we found eight or ten men; when we went in some said they thought we had forgotten them as we had not been so long. They spoke of the books we had left them in a manner which showed they very highly appreciated them."

"I asked them if they would join with me in singing a verse; many of them answered, 'Yes, Sir.' I then gave out 'Praise God from whom,' etc., and I am sure it was pleasing to hear how heartily they appeared to sing the praises of the Lord."

It will be evident, that the earnest labours of more agents may be hopefully devoted to these common lodging houses. The winter and cold weather having passed away, it is the duty of the Open-air Mission again to "go out into the highways." And we would add, and into the parks, that they may, with God's blessing, counteract the Sabbath-breaking tendencies of Sir Benjamin Hall by his

military band. See our correspondent's letter on this subject in another page.

Modern Geography for the use of Schools. By ROBERT ANDERSON. pp. 221. T. Nelson & Sons, London.

THIS is decidedly one of the best and most useful school books on geography that has come under our notice. Its matter is well arranged, and the natural features, climates, and productions of each country more fully described than is usual in elementary works. Facilities are here afforded for imparting a correct knowledge of the relative position and size of any country. The British Isles, either in whole or in part, are taken as a standard by which to measure the size of all other countries; thus, Prussia is said to be in the "*same latitude as England, and twice its size.*" The distance of the various capitals is given in English miles from London; thus, "*Berlin on the Spree, 566 miles east from London.*" Recent events are here recorded; on turning to page 60, we find the Crimean campaign recorded, with the destruction of Sebastopol; and on page 127, we find Kars named for its distinguished and gallant, but unsuccessful, resistance to the Russians. This work deserves a large patronage. We have no doubt many editions will be called for, and before the second is issued we would strongly recommend the esteemed author to append a table of reference by which the particulars of any country or town can be readily found.

Plain Rhymes for Plain People. By Mrs. JOSEPH FEARN. pp. 24. Partridge & Co., Paternoster Row. 2*d.*, or 14*s.* per 100.

POETRY is a pleasant medium for fixing in the juvenile mind facts and principles worthy of lasting remembrance; its adoption has been attended with the happiest results in our Ragged Schools; there is, however, a dearth of good poetry on Scripture subjects, and published at a price suitable for the poorer classes. Mrs. Fearn has done something towards supplying this want. The first portion of her "Plain Rhymes" begins with the Creation, and touches upon the principal subjects recorded in Genesis, to the death of Jacob. We would call our readers' attention to this small and cheap publication. We understand the author seeks not pecuniary profit, so that the larger the demand the larger probably will be the pamphlet in its future editions.

The Law of Reformatories. By JOHN MACGREGOR, ESQ., M.A. Pp. 156. William Benning & Co., 43, Fleet Street.

THE object of this work is to bring within a small compass all the legislative information we possess upon the Reformatory movement. The subject is divided into the consideration of laws that relate to—

1. Reformatories: their establishment, government, and support.
2. Young offenders: why they are sentenced, where they are confined, how they are supported.
3. Parents: custody of their children, voluntary payments, compulsory payments.

After a short review of the subject under these heads, there will be found a summary of the provisions of each Act of Parliament relating to the question, then the Acts themselves, or such parts as are needful for the elucidation of all questions of any importance.

The work has been called for by that portion of the public interested in the bettering of the condition of the criminal and destitute classes, that they may understand more completely the whole question of Reformatories. The author has endeavoured to answer that call by supplying all details of "legislative measures" bearing upon the subject. He has drawn information from every available source in Great Britain and Ireland, and especially from the Parkhurst, Redhill, and Glasgow. We have in this small volume, everything needful to be known of this phase of the subject, and we hesitate not in saying it will prove a valuable book of reference to all interested in the Reformation of the youthful offender.

The Poor Folk at Home. By M. A. J. BARBER. Pp. 231. J. Nisbet & Co., London.

WE are much indebted to the esteemed author for another volume of her touching sketches of the poor folk at home. The volume contains sixteen of these sketches, eleven of which are reprinted from "The Children's Missionary Magazine," edited by the same talented authoress; the remainder are now published for the first time. These sketches are not merely "founded on facts," *they are facts*, hence their real value to the cause of Missions and Ragged Schools. Our friends will do well to give this volume their attention,

and we feel sure they will never regret having added it to their library *for lending purposes*. It should be read specially by the young people of affluent circumstances, that they may be aware of the sufferings to which the children of the destitute and neglected poor are subjected, be able the more fully to value their own privileges, and be induced to aid tried and valued efforts for meeting the wants of body and mind of their less favoured brethren.

Poetry.

CONSEQUENCES;

OR, WAR'S WEALTH TURNED INTO PEACE'S CHANNEL.

WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against its brother, on its forehead,
Would wear for evermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow familiar and then cease!
And like a bell with solemn sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But, beautiful as songs of the immortals,
The holiest melodies of love arise. LONGFELLOW.

Correspondence.

THE POOR HELPING THE RAGGED.

To the Editor of the Ragged School Union Magazine.

April 14*th*, 1856.

MY DEAR SIR,—A week ago I told the poor people who attend my meeting that the Ragged School Union was very much in want of funds, and stating what a great blessing it was to so many thousands of children, and to some of *their own* children, who attend the neighbouring schools.

I asked each person who attends the meeting to bring one halfpenny each, telling them I could not ask more on account of their poverty, and reminding them that God does not so much look at the amount of the gift, as the ability of the giver, and that the widow's mite is accepted. The result was that last evening they brought 3s. 9d. One poor woman collected 1s. 3d. from her neighbours.

I spoke to them last evening from Luke xv. 24.—"For this my son was dead and is alive again; he was lost and is found."—and told them if they could not give much, they could all of them pray that the blessing of God might rest upon that most excellent institution, and seek to carry out at home the instructions their children received in the schools.

I am, dear sir, Your humble servant, A. C.

CROWDED PARKS—EMPTY SCHOOL-ROOMS.

To the Editor of the Ragged School Union Magazine.

Monday, April 21*st*.

MY DEAR SIR,—As you take a deep interest in all that concerns our Ragged

Schools, it is with feelings of the deepest pain that I write to tell you that there is too much reason to fear that the counter attractions of Kensington Gardens are already beginning to exercise their baneful effects on the attendance at the schools. Yesterday afternoon, although there was a goodly band of teachers, there was a great falling off of scholars. When the band plays in Regent's Park, which we are told it will do on Sunday next, the present attendance will be still lessened. Cannot anything be attempted to check this counteracting influence on the good which is being done in so many ways on the Sabbath day. If the thing goes on, in a short time I feel convinced the poor will be the sufferers, in a pecuniary way, too, for they will have to give seven days' labour for six days' pay.

Yours, faithfully, J. O. H.

Notices of Meetings.

HULL.

On March 26th the Earl of Shaftesbury, in the presence of a vast concourse of people, laid the foundation-stone of new Ragged and Industrial Schools in Hull.

GUN STREET, SPITALFIELDS.

On Tuesday, April 8th, the tenth Annual Meeting of the friends and supporters of the above institution was held at the Manor Rooms, Hackney.

The chair was taken by Thomas F. Buxton, Esq., who explained the benefits of this useful institution, and regretted that, in consequence of the low state of the funds, the Industrial School for boys had been discontinued. The schools had generally been well attended, and he congratulated the friends of the institution upon the fact that five boys from these schools had received prizes given by the Ragged School Union.

The Report commenced by stating that the alterations in the premises, Gun Street, Spitalfields, had been completed, and the building now would accommodate 400 children. On the re-opening there was a large increase in the number of children, 338 were entered upon the books of the Day and Evening Schools; but that number had been reduced to an average attendance of 133 per day. Under the head of relieving the sick, there were seventeen cases during the past year, and many others visited, and 1,810 meals of bread and soup had been distributed, towards the expenses of which the children had subscribed 5s. in farthings; thirty Bibles, and 1,020 smaller books had been also distributed. The general balance sheet showed the receipts to have been £234 14s. 6d.; and, after all the disbursements had been met, there was only a small balance of £7 11s. 8d. in hand.

LAMB AND FLAG, CLERKENWELL.

The eleventh Annual Meeting of the above schools was held on Tuesday evening, April 22nd, at the Parochial School Room, Amwell Street, Clerkenwell. The meeting was numerously attended, and presided over by Dr. Ramsbottom, of Huddersfield, who was called to the chair, Lord Calthorpe being prevented by illness.

A hymn of praise having been sung, and prayer offered by the Rev. Owen Clarke, the Chairman commenced the proceedings of the evening by observing—That he regarded it as a happy sign of the times, that the existence of such institutions seemed to declare that the children of the streets should no more be neglected. Ragged School work was no longer an experiment, but one of marvellous success. This work, as carried on in London, was now copied in every town and province. In Bradford there was a flourishing Ragged School; and its benefits were acknowledged by all to be great. It was greatly valued by the children themselves. One child that attended that school, found its way from one end of the town to the other all alone, and persevered for the sake of the education imparted there. These schools were very effective in counteracting the evils arising from the neglect of parents to train their children properly, or even what was far worse, the bad example they themselves set their offsprings.

The Report stated that the schools were in a flourishing condition, and the operations consisted of a Day School for boys, with an average attendance of 260; a School for girls, attendance being 80; an Infant School, which the Committee considered to be the nursery of the Day Schools. An Evening School attended by 70 boys and 75 girls. A Singing Class is also conducted. A Mother's Instruction Class is held on Wednesday evenings. On Sabbath day, the school is opened three times. At the Morning and Afternoon School there is an attendance of about 200. The Sabbath Evening School was commenced last February, and its operations are confined more to the lowest and most abandoned class in the neighbourhood; the attendance is about 113. The great want is teachers.

In connection with the School has been established the Maternity and Relief Society, by this 70 cases of sickness had been visited and relieved; also a Clothing Fund, and the amount raised during the year amounted to £21 11s. 5½d.; 190 articles of clothing had been provided through the medium of this fund. A Working Man's Institute had been carried on for the past few months. At the meetings, the men are instructed in reading and writing; daily papers are provided and read by the chairman for the evening, and a short lecture upon some interesting topic, and in a popular style, is delivered at the close.

On the 2nd of January 394 children sat down to an excellent dinner of good old Christmas fare: and, on the 12th July, 100 children were entertained by W. H. Bodkin, Esq., at his picturesque seat, Highgate.

Papers, Original and Selected.

"THE LABOURERS ARE FEW."

A supplement to the leading article of the February number of this periodical.—*Vide* p. 21.

"The lips of the righteous feed many, but fools die for want of wisdom."—PROVERBS X. 21.

IF one great work calls louder than another for the talents and energies of all Christians in the present day, that work is the Ragged School movement. Among the millions that surround us, many are living in all the ignorance of paganism, as well as all the vices of civilization. The effort made by means of Ragged Schools to gather in these outcasts is not only praiseworthy, but demands and requires the co-operation of all Christians. It is a great thing to teach them to read, etc., on certain evenings of the week; but it is a still greater and higher duty to give them religious instruction on the Sabbath-day, and so endeavour to promote their *eternal* wellbeing.

The position of the classes that are found in a Ragged School is most deplorable on a Sabbath-day; they are truly *poor, despised outcasts.* If they present themselves at a place of worship they are refused admission, on account of their ragged and dirty appearance. Even the Sabbath School is closed against them; they are turned away, being unfit to mingle with the class of children that are entrusted there for education. Thus are they thrown back upon their own resources, and they are nothing. The Bible is a sealed book to them—they cannot read. Their religious impression cannot be recalled—they have received none; their devotional feelings cannot be exercised, they are strangers to its influence. To such as these, when earnest inquirers, the Ragged School is the only refuge; there they may be received and welcomed, but they must have *teachers.*

If the Saviour came *not to call the righteous but sinners to repentance*—if it was his mission to gather in the outcasts of Israel, to go to the despised Samaritans, and to publicans and sinners—how much more is it not *your* calling, as a follower of him, to take the bread of life to those perishing for lack of knowledge in your own neighbourhoods. You must not wonder if they wander into paths of vice, if you have never shown them those of virtue. A voice calling you to the work sounds from those dens of vice and misery—from those scenes of wretchedness and woe. "The destruction of the poor is their poverty;" they know not of "Him who, for their sakes, became poor, that they through his poverty might be made rich." Surely it is a hard thing they should have the worst of both worlds. Poor indeed as to this world's goods, should they not be rich towards God, and lay up for themselves treasure in heaven? Must they suffer the misery of Lazarus in this world, and yet endure the torments of Dives in the world to come? And when their life in this world is ended—a life perhaps made up of privation, misery, and want—will death bring no relief, but be only a change to life more wretched, scenes more frightful, misery without hope, and torment without end?

Those who have never engaged in the work of Ragged School teaching can form no idea of its extraordinary character. It is not a matter of *sentimentality*, though with some it may be of *enthusiasm*. It is a *reality;* often painful, yet often promising. Human nature is there found in its rudest form, and in every variety. In spite of all the disadvantages of birth and station, many possess a nobleness of character and a degree of intelligence truly wonderful; on the other hand, some seem to combine all the ignorance of heathens, with the vice of demons, and are a reproach to our race. There is every possible mixture and combination—the ignorant, either thirsting for knowledge or refusing instruction; and the more educated, who have added cunning to crime; or the earnest scholar diligently seeking religious knowledge, and appearing in every respect a promising character.

A teacher walks up the school bewildered with the scene before him; din and disorder, uproar and confusion, are around him on every side. The various classes, or rather groups, are all alike characterized by rags, dirt, and disorder. For a moment he is at a loss which to select, when a deep, hollow-sounding cough calls him to one band in particular: it tells him the sad tale that death has begun its work; that the little mortal will not be long upon the land of the living; that now or never must the seeds of eternal life be sown; he must work while it is day, for it is far spent, and the night is at hand, and impart the light of the knowledge of the gospel to guide the young pilgrim through the dark valley of the shadow of death, to which he is approaching, and open to him an entrance into a brighter world.

Imagine what must be the feeling of a teacher, when he finds, as is often the case, he is speaking to a lad *who has never heard of religion before!* He is told he has a *soul;* he is startled at the fact. He is told of the being and nature of God; the eyes flash with the brightness of intelligence, and new light is seen to have entered his mind; while the teacher trims the dim lamp of nature, the first conviction is found to fall with overwhelming weight upon his wounded spirit.

When he is told of another and a better world, of a life beyond the grave, where cold and want are never known—where hunger and thirst is never felt—where sin and sorrow are no more—where the "wicked cease from troubling, and the weary are at rest"—he sees a brighter destiny dawning for him, and that, helpless as he may be, his case is not hopeless; and however wretched his condition may be now, that it is not for ever, but that he shall survive the day of dissolution, and awake to eternal happiness.

We know it is not in the power of man to change the heart, and snatch brands from the everlasting burning, yet we may be the honoured instruments, in the hands of the Almighty, to accomplish his purposes; and to whom will the Gospel be more welcome, and the glory of another world more gladdening news, than to those who are utter strangers to happiness in this life, and have so little to set their affections upon here below? Is there not most chance among those who have *never refused* the offer of mercy—who have *never rejected* the Gospel—who are not hardened against conviction, nor wrapped in a false security, nor trusting to a mere formal profession. Make, then, the *first appeal* to *the untried heart* with *all earnestness*, and awaken feelings that tenderness has never touched, and

motives that kindness never called forth; an attachment that sympathy never sought, and a love that has never warmed in the cold pity, or the still colder indifference of the world around them.

The seed thus sown and watered by many prayers will not be without a large amount of success; for let us remember that it is *to the poor* that the Gospel is sent, and that not many wealthy, and not many noble, will be found in the kingdom of heaven.

But all is not sunshine and success in Ragged School teaching; it has its trials as well as its triumphs. When first I entered a Ragged School and considered I had to speak to the wretched of happiness, and to the friendless of "a Friend that sticketh closer than a brother," I felt sure they would hail the offers of mercy with joy, and seek salvation without delay; but I soon found that nature's unbelief hung as a thick cloud, hiding all spiritual things from their view, that "the natural mind is enmity against God" alike in all classes of mankind. They heard the way to heaven, but heeded it not; it was repeated only to be forgotten again, and renewed only to be received with less relish every time.

I have said that Ragged Schools are *realities*, and not less so in their opposition to the truth than in the efforts that must be put forth for its propagation. There is no cloak of profession worn there; their conduct bespeaks their character as strongly as their clothes. Sin is not disguised, but stands forth in all its hideousness; those that delight in it are at no pains to conceal their true character.

One may appear so utterly dead to every sense of religion, and so hardened against every appeal, that the teacher is almost compelled to give him up in despair. But when every entreaty has failed, every warning has been disregarded, and every means tried in vain—hardened and desperate as the case may appear—the teacher must not even then despair; let him plead still more fervently and frequently at a throne of grace on behalf of that *immortal soul*, and commit him to One who alone "can turn the hearts of the disobedient to the wisdom of the just." He will then hope against hope, and gather fresh energy and earnestness for the work; for "those that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint."

The seed may seem perishing in the ground, and the fig-tree barren, in spite of every effort; a teacher may seem to strive in vain against the stream, and the course of sin appear to flow on without a check; but still he will find that some have, notwithstanding, been snatched from the flood that was carrying them to everlasting destruction. Mortal eyes may not behold the rescue, but the day of judgment, and the ages of eternity, shall bear testimony to their deliverance.

"Whatsoever thine hand *findeth to do*, DO IT with thy might." The weeds of wickedness are thickly spread and deeply rooted, and everywhere apparent; the fruit of sin is seen in all its bitterness on many that might be trees of righteousness—still it is the vineyard of the Lord. It may appear rather as a hotbed of iniquity, from the character of its component parts, and many may have already stained their hands with crime; but many may yet be made good members of society, and useful in their day and generation. But the teacher must not do things by halves, knowing that, if they are saved for eternity, they will be safe for time; since "godli-

ness is profitable unto all things, having promise of the life that now is, as of that which is to come."

Divesting himself of the usual ideas that accompany the sight of such miserable objects as are found in a Ragged School, he looks through the ungainly countenance, rags and dirt, the rough manners and rude conduct of those around him, to realize to himself the fact that each of them has an *immortal* spirit; that he has met each one of them in the peculiar providence of God, it may be, for *the first time;* it may be for the *last* time. He may not meet them again in this world; he *may*, or *may not*, meet them in that which is to come.

Go, then, to the outcasts and neglected, to the poor and ignorant, with earnest warnings to fly from the wrath to come; tell the story of the Cross to those who have never heard it before, and carry the glad tidings of salvation to the children of sorrrow. Go with the lamp of life to those that sit in darkness and the shadow of death, and bid the sleepers "awake and arise from the dead, and Christ shall give them life." Go forth with the message of mercy from the Most High—"Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, *with him also that is of a contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"The harvest truly is plenteous, but the labourers are few."

NOTTINGHAM RAGGED SCHOOL.

ALTHOUGH this prosperous Institution now numbers the tenth year of its existence, its operations have not yet been prominently brought before the friends of the ignorant and ragged poor through the medium of our Magazine. The Committee have just issued their Ninth Annual Report, the perusal of which cannot but suggest to all who are interested in this work, that the school is calculated to exercise a most valuable and widely extended influence over the class for whose welfare it has been established. This Institution has not risen very rapidly to its present position of usefulness, but if gradual progression has marked its course, the result has not less surely been obtained; and believing the history of its formation and the extent of its operations will prove interesting to our readers, we have devoted space for this object.

Before entering into detail, we have great pleasure in introducing the name of Mr. S. R. Starey, who was one of the honorary secretaries of the Ragged School Union on its formation in London. When business engagements called him to Nottingham, he commenced his work of instructing the ignorant and neglected children of that ancient town. All honour be to his name, for in the hand of God he has been the instrument in forming and raising to its present prosperous position the Institution under our notice. February, 1846, saw the commencement of this school under the active superintendence of Mr. Starey, the whole expense being borne by the late John Smith Wright, Esq., of Rempstone Hall, who up to his death proved the warm friend and patron of the Institution which he had founded; to his memory the poor of Nottingham owe grateful remembrance; whilst to his widow, perhaps better known as the Dowager Lady Sitwell, gratitude is still due for her munificent aid to the school, and her unceasing solicitude for its prosperity. A small cottage was engaged in a court situated in a densely-populated neighbourhood, and a group of lads, who were pitching and tossing one Sunday afternoon on a large open piece of ground in the locality, were invited to attend. With some difficulty at first, about twenty were induced to come, and this number speedily increased. We have not space to enter into minute detail, so it must suffice

to say that the usual experience attendant upon the commencement of attempts to civilize these "Arabs of the streets" was formally gone through—shouting, singing, fighting, lighting their pipes, putting out the candles, etc., etc., were long continued, but not long enough to damp the patient endurance of their teachers, who still persevered, notwithstanding the clamorous opposition of the neighbours, and the necessity of employing a policeman for upwards of two months. Gradually better order was obtained, and success began to appear, and as an inducement to good conduct and a regular attendance, half a pint of coffee and a large slice of buttered bread was given to each scholar one evening in the week.

In the following year, want of space necessitated a removal to a large room over some stabling in the Plough and Harrow yard; but here, although the boys and girls were assembled alternately four evenings in the week, the boys only were taught on the Sabbath, for want of room. Two of these evenings were employed in industrial classes, the boys being instructed in tailoring, and the girls forming a sewing class to make their own clothing. In 1848, the school was removed to Sherwood Lane, where sufficient space was obtained to allow both girls and boys to be assembled on the Sabbath, the attendance now numbering eighty boys and fifty girls. In 1852 they were compelled to leave these premises, on account of some alterations carried on by the Sanitary Commissioners. They went out sorrowing, not knowing where; the second evening after their removal, the building which for four years had sheltered them, *fell to the ground;* thus, whilst their compelled exit had been a trouble, the Lord was undertaking for them. A temporary accommodation was offered, until suitable premises should be obtained.

About this time the attention of the teachers was drawn to the neglected state of the younger children of the neighbourhood, whose days were spent rambling about the streets, "picking up their morals in the gutter." At last, one of the male teachers made an offer to the Committee, that if they would guarantee to him food and raiment, he would undertake a Daily School for these neglected ones. His offer was immediately accepted, the lady before mentioned intimating that she should bear the whole expense of his salary. A few gentlemen were now called together, and promptly decided to commence an active canvass for the necessary funds to enable the Committee to erect a suitable building. £800 was rapidly subscribed, which was expended in purchasing a site, and in the erection of their present commodious premises, which was completed early in 1853. Prompt but prudent measures were now taken to ensure the right class of children for the Daily Schools, the master visiting from house to house through the numerous and thickly-populated courts in the locality of the school for this purpose. The accommodation was quickly filled, the report for that year showing an average daily attendance of 180 children from three to twelve years of age. A female teacher was immediately employed to take the younger of these under her care, who still remains, and up to the present time this portion of the work of the Institution prospers greatly. Daily about 200 children may now be seen assembled under simple and pleasing instruction, carried on by two paid females and two assistants. Each afternoon the elder girls are instructed in sewing and knitting, and making rugs, etc. Many are the touching narratives that could be adduced, did space afford, of the influence of the teaching on some of these poor children, and their influence upon their degraded and drunken parents—thus acting as little missionaries of the truth. We have no hesitation in saying, that we believe Infant Ragged Schools to be the most promising and important portion of the work. Two years ago, the master before spoken of resigned his situation to become lay assistant to the minister of the district in which the schools are situated. After anxious consideration, the Committee decided to employ an addditional female

teacher instead of a master, and to employ a person who should have the general superintendence of the Institution, and also act as missionary to the homes of the children. These plans, under God's blessing, were successfully carried out, and the result proves their wisdom. The work of the Town Missionary has long been recognized as a valuable auxiliary to the work of the Church, but it becomes still more valuable when connected with an Institution like the Nottingham Ragged School, which not only provides suitable influences for children, but also for adults; for, as we see in a late report, "in very many instances whole families are being educated and instructed in these schools."

The Sabbath Schools are in full operation three times in the day, the number attending varying from 300 upwards. The morning school was commenced by one of the female teachers on her own responsibility, she having five sweeps as a commencement. Bible Classes are held in the evening for the elder lads. The word of God is the basis of all their instruction, and it is in the consciousness that it is the power of God unto salvation that sustains those who delight to teach its truths. The Week Evening Schools are four: three for instruction in reading writing, etc., always combining Biblical instruction; the attendance is one hundred girls and eighty or ninety lads. Here again success has followed—they are no longer wild and unmanageable, but as orderly as schools of a far higher class. The Boys' Tailoring Class has been abandoned, but the Girls' Sewing Class is still in existence, and justly regarded as a valuable portion of the work of the school. Here, on Monday evenings, may be seen about seventy girls, of ages from ten to twenty, busily plying the needle under the guidance of patient, never-tiring teachers, now listening to some interesting Bible narrative, or earnest counsel—now joining in some joyful song or hymn of praise—and now working in silence. Truly this is a happy sight, and should cause us to thank God that such genial influences are in operation for these poor girls, who at home have so little to influence them aright, and so much to demoralize. In the last year 260 garments were made in this class, which were sold to them at half the cost price. Another branch in operation, the Mothers' Meeting, seems to be doing an excellent work. It numbers upwards of fifty members; during the last winter from thirty-five to forty-five poor women might be seen weekly assembled in classes, a lady in each class reading to them and conversing with them upon their highest interests; but although the great end of this meeting is to save souls, their bodily wants are not unprovided for, as is witnessed by the last report, which states that 396 garments had been made by them whilst assembled, for which they had paid £13 11*s.* 3½*d.*, being a reduction of one-third from the original cost. A Bible Class has been formed for the members of this class, who meet on the Sabbath evening to the number of twenty-five, during the winter months. Want of space forbids detail, or many instances of good resulting might be adduced. A Dorcas Society also contributes its quota to supply the lack of clothing, which is sold to the children at the cost price of the material.

What the spiritual benefit of these industrial classes is, we cannot estimate, but that they have done much to ameliorate the temporal condition of the needy, is amply proved from the fact that nearly 800 garments were made and paid for by the poor themselves during the last year, and, reckoning the labours of the Dorcas Society, and donations of friends, upwards of 1,200 new garments have been circulated amongst the children and their parents. Again, we find that the superintendent and teachers conduct a weekly religious service for the parents and the very poor of the neighbourhood; this has been well attended, and evidence given that it has not been unprofitable. But we must draw to a close. If the small room in Mechanics' Square has given place to a large and prosperous Institution, having an annual expenditure of upwards of £300, the motto of the Committee is still, "Go FORWARD,"

in the name of the Lord; and their earnest attention is now directed to the establishment of an institution, as a branch of the present one, to form a Home, and to secure industrial training under Christian influence of a number of poor girls attending the school, who are in positions of extreme danger, and exposed to temptations to an evil mode of life, to which very many after they have left the schools have fallen victims. Its object is *prevention*, not reformation; and the Committee justly consider that if such can be fitted for respectable domestic service, they will be placed in a fair position to help themselves. Already upwards of £200 have been promised, with about £20 annually. At the close of the present year a fancy bazaar on a large scale will be held in Nottingham to further this laudable effort. We heartily wish them all success and God speed in this effort, and in every other part of their valuable Institution.

GOVERNMENT GRANTS IN AID OF RAGGED SCHOOLS.

THE following is extracted from a letter we have received from a Bristol correspondent. It treats upon a most important question, and one which well deserves the serious consideration of our Ragged School workers. The recent decision in the House of Commons on Lord John Russell's propositions, leaves the subject of education where it was, in the hands of the Committee of Council on Education. We are fully aware that many of our friends have but little sympathy with Government interference in matters of religion and education. They, however, will have no objection to be made acquainted with efforts that are being put forth, publicly or otherwise, for obtaining state money for Ragged School purposes. Our correspondent says:—

"These schools have not yet been specially considered, nor even recognized in the Government Educational Grants, the regulations of the Committee of Council on Education having been framed to meet the wants of Day Schools for the children of the labouring classes. Except in a very few cases, where, with great effort, some of the regulations have been complied with, and grants obtained, Ragged Schools have not yet been aided from the Educational Grant, and have been supported solely by voluntary efforts and pecuniary aid; these have now been proved insufficient to carry on the work to the extent which is needed, or in an efficient manner, without Government aid. For the welfare of society at large, Ragged or Preventive Schools should be well and extensively supported, being destined for young persons who are unable, from extreme poverty or moral position, to attend Day Schools, and who, without schools, would grow up without any education, and consequently would become an incubus on the community. To be efficient for their object of giving a useful education to this class, Ragged Schools must be good; to be good they must be far more expensive than ordinary schools, no pence being paid by the children; and beside this, and in various ways, the expenditure being greater. More than double the amount of pecuniary outlay and voluntary exertions are needed to make a Ragged School good, than a Day School; and it is a principle already recognized by Government, that *aid shall be granted, with inspection, in proportion to the effort made.* Ragged Schools should, therefore, receive a *larger amount of aid* from the Educational Grant than Day Schools, and this aid should be so directed as to secure the school being good, and, therefore, efficient. The aid must necessarily be given on a different general plan from that adopted for Day Schools by the Council on Education, the object and circumstances of the two classes of schools being totally different. Different Ragged Schools vary in their nature according to the peculiarities of the locality, and the condition of the population where they are situated. Increased responsibility should, therefore, be thrown on managers, and more left to the discretion of experienced inspectors, than in ordinary schools. The managers who provide the pecuniary support of the schools will give security that they are confined to the class intended.

Suggestions.

Of the manner in which the Aid should be given to Ragged Schools.

All grants to be paid to the managers.

All teachers (that is, masters and mistresses) and assistants to undergo such examination only as will secure their being able to give the instruction necessary for the school. In obtaining grants for them, the testimony of the inspector as to the condition of the school, and that of the managers as to the general conduct of the teachers, will be requisite.

The staff being approved by the inspector, the managers to receive from Government not more than one-half, nor less than one-fourth of the teachers' salary.

An assistant shall be allowed for every thirty children above the first thirty, estimated by the number present on any 100 days in the year.

Assistants in Juvenile Schools to be eighteen years of age or upwards, and to be bound to the managers for three years, half of their salary being provided by Government, such half not exceeding £16 the first year, £18 the second, and £20 the third; this last to be continued if the assistant remains in the school.

Assistants in Infant Schools to be fourteen years of age or upwards, bound for three years to the managers, who receive for them from the Government, in the respective years, £10, £12, and £14, the last two to be continued during each year that the assistant remains in the school. (Infant School assistants, if adapted to become teachers eventually, may be drafted into the Juvenile School at the proper age, there to continue their training.)

Two monitors, eleven years old and upwards, to be allowed for every thirty children, being bound to the managers for three years, who receive for them from Government in the respective years, 1*s.*, 2*s.*, and 3*s.* per week; being thus prepared to become assistants if adapted.

Simple graduated examinations to be appointed for assistants and monitors, the managers being responsible for the instruction given them, not the teachers.

Industrial Capitation Grants to be continued on the present regulations, for good teaching effecting productive labour.

Educational Capitation Grants as at present in Day Schools, but to be estimated by average attendances.

Half the rent of premises, also half the cost of repairs, alterations, and apparatus, if approved by Government inspectors, to be paid by Government.

Evening Ragged Schools to be on the same footing as Day Ragged Schools with regard to teachers, assistants, premises, capitation grants, and apparatus; the number being estimated by the attendance on any 100 nights in the year.

Such are the suggestions of our Bristol correspondent, and which we submit to the managers and teachers of Ragged Schools for their deliberation. Since receiving the above suggestions we have been informed by the secretary of the Committee of Council on Education, that that Committee has never refused to make grants to Ragged Schools under any or all of the following heads:—

1. Rent of premises, one-half.
2. Augmentation of salary to any *certificated* teacher.
3. Books, one-third.
4. Tools, or raw materials for labour, one-third.
5. Ten shillings per annum on each scholar under industrial instruction, such grant to be carried to the general funds of the school.

These grants are made upon, and subject to, the annual report of Her Majesty's inspectors.

Application must be made to the Committee of Council by the managers of each school individually.

THE TWELFTH ANNIVERSARY
OF THE
RAGGED SCHOOL UNION.

According to usual custom, the teachers and friends of Ragged Schools met on the evening preceding the Annual Meeting, in various school-rooms, for special prayer that God would graciously continue to bless the great work of Christian education, moral training, and the sundry auxiliary efforts made to ameliorate the condition of the needy and neglected classes of the poor, and bring souls to the feet of the Redeemer. The interest manifested in the proceedings of the Meeting was very encouraging. Notwithstanding the drenching rain, every available space of the large hall was occupied long before the noble Earl of Shaftesbury arrived to occupy the chair. It was subsequently found needful to close the outer doors to check further ingress to the hall. The speeches were good and practical, and the intelligence relating to the withdrawal of the bands from the Parks was received with enthusiastic cheering, seldom if ever equalled on any anniversary meeting of the Union.

EXTRACTS FROM THE REPORT.

With unfeigned gratitude to the Giver of every good and perfect gift for his continued favour towards them, and towards the Society under their care, the Committee of the Ragged School Union once more lay before their subscribers and friends a report of their proceedings for the past year.

Notwithstanding the expenses of the war, double income tax, and other circumstances calculated to diminish their annual receipts, and draw off attention from home efforts for the people's good—and notwithstanding that the Committee have been compelled to draw from their small Deposit Fund to the extent of £1,500 during the year—the grants to necessitous and deserving schools (far from being diminished) have much increased of late, and local efforts more than ever encouraged in a variety of ways. The amount of grants (annual and special) has in former years never exceeded £2,400; this year they have amounted to £2,883. This liberality, added to more frequent visitation through the School Agents and the Committee themselves, seems to have had a considerable influence, not only in enlarging efforts already begun, but also in originating new efforts in the various low and poor districts of London. Not only are the schools generally in a satisfactory condition, and extending their operations, but their number has increased, and also the children and teachers in connection with them.

Additional Schools

have been begun in the following localities:—Bowl Court, Castle Street, and Virginia Row, in the neighbourhood of Shoreditch; George Yard, Whitechapel; Bell Alley, London Wall; Hop Gardens, St. Martin's Lane; Arthur Street, St. Giles; Hamilton Row, Clerkenwell; Milton's Yard, Rufford's Buildings, Smith's Buildings, and Ward's Place, Islington; Queen Square, Westminster: Crawley's Yard, Chelsea; Vernon Mews, Notting Hill; Bird-in-hand Court and Brent's Court, Borough, and Jacob Street, Bermondsey; and the number which last year was 136 is now 150. In connection with these there are—

128	Sunday Schools, with	17,327 scholars.
98	Day Schools, with	14,093 „
117	Evening Schools, with	8,026 „

This may be reckoned as 343 schools, rather than 150; and while there is a considerable increase in scholars, the teachers are also more than last year. The voluntary teachers last year were 1,859, they are now 2,118. The paid teachers last year were 320, they are now 332. When it is borne

in mind that all these schools have local committees, who naturally take a deep interest in improving and extending their own school, and that most of these have added to their Sunday or Day Schools various auxiliaries, such as Mothers' Meetings, Penny Banks, Clothing Funds, Lending Libraries, etc., etc., it is quite astonishing, taking all such efforts together, how much Christian zeal and philanthropy is thus created and sustained throughout the metropolis by the Ragged School movement.

In reading through the Annual Reports of the various Schools, the Commitee have been much gratified at the patience, energy, self-denial, and perseverance therein shown by all concerned in the work; and only wish the friends of Ragged Schools could read through these Reports for themselves. The Committee are quite sure that no other appeal would be needed to stimulate and encourage increased liberality towards such objects. The amount which the schools manage to raise, independently of grants from the Union, is considerable. It now exceeds £20,000 a-year, but their expenditure is far beyond that sum. Taking 132 of the schools, which have furnished what they owe as well as what they expend, it is ascertained that at the present time there are 63 schools in debt to the amount of £4,895. This shows the struggle that is constantly going on for ways and means; and your Committee know that in some localities it is most harassing and discouraging. It is painful to reflect that those who are giving valuable time and their best energies to the self-denying work of teaching and managing Ragged Schools, are still so little sustained and encouraged by those who have money to give, and, while they give nothing else, cannot be induced to give a small portion of that towards so noble and Christian a work.

The Scholars Placed in Situations

have exceeded in number any former year: 58 schools report having found places for 1,347 (boys, 789; girls, 558). It is reasonable to suppose that the other 90 schools have also placed out a considerable number. If so, it would make above 2,000 placed out during the past year. What a gratifying and encouraging fact! While parents are careless, and poor children thrown upon public sympathy, here are 2,000 rescued in one year from vice and idleness, and put in a fair way to earn an honest living, instead of being left to pilfer and annoy the public of London. The Committee call this true economy, and true Christianity also. But not only are children thus placed out; a large number are found to remain in their places, and to continue to behave well. It was stated last year that 327 gained prizes for keeping in one place above twelve months. This year the number was 366; and this did not include many who had been before rewarded, and who did not again apply; nor did it include a large number who were in place less than twelve months, and going on steadily.

The subject of

Refuges

for the most destitute of the scholars, has had a considerable share of the Committee's attention. It was mentioned in last Report that they had resolved to give £3 per annum for inmates admitted from Ragged Schools into those Institutions. This cost last year £400, and this year £370. But the money is well spent; a home, however poor it may be, is thus found for a poor outcast; food and occupation, and also Scriptural instruction are added; and, in numberless cases, the poor lost one is redeemed from ruin and saved to society. Who shall say, on the day when Christ maketh up his jewels, that there may not be many added to his crown from these Ragged School Refuges for the lost and forlorn of mighty London.

The number of such Institutions in London is now 16, with an average of about 500 inmates.

As one example of results from the scriptural and moral training given in Ragged Schools, it may here be mentioned, that there are now in the Ragged Schools of London above sixty teachers who were formerly scholars in these schools, and that many who when admitted were careless, impenitent, and ignorant of God's word, are now so far changed and improved, as to attend with pleasure the various Bible classes, and to be admitted members of a Christian church. The Committee thank God for this, as well as for many other instances of his goodness. They have made an effort to encourage the principle of rising from the ranks, by giving a certain sum to monitors, according to their merit, and have already above 150 paid monitors at work. They trust this number will be largely increased in the coming year. The effort is as yet new in Ragged Schools, but, like Ragged Prizes, it may lead to great results.

Finances.

These, as has been already hinted, have, owing to the war and various drawbacks, been less than was required to meet the ordinary and current expenses of the year. But the Committee, rather than cripple deserving and useful schools by refusing grants, have preferred drawing from their small deposit fund, trusting that the Christian public will, on the return of peace, respond liberally to their appeal, and enable them to replace in 1856 the amount of £1,500 drawn from the deposit fund in 1855. Every effort has been made by the Committee to increase the subscriptions and donations. Advertisements have been tried, but they have as yet cost much and yielded little. The kindness of his Grace the Archbishop of Canterbury was much appreciated by the Committee when he preached for the Society in April, and no doubt the benefit of his advocacy will extend beyond the collection on the day of the sermon. The Committee were also much obliged to the Rev. Mr. Auriol for the use of his pulpit and for his kindness on the occasion.

It is no time to slacken in Ragged School efforts. The return of peace will throw many idle persons on our streets again; and now that it would appear impracticable in a country like ours to have a general system of education without giving up the most important part, viz., the religious instruction on the basis of Holy Scripture, it becomes the duty of all to do more than ever in extending and supporting *voluntary* efforts like that of the Ragged School Union.

A good example has just been set by the vestry of St. Pancras. Recognizing, as all must now do, the effects which Ragged School efforts have in diminishing pauperism, and thus lessening parish rates, this enlightened Vestry have lately voted the sum of £55 to the Ragged Schools in their parish. The Committee have great hopes that this will be an annual grant, and they trust that many other parishes will follow this good example, and thus assist considerably the various Ragged Schools of London. They trust all friends who hear this fact will use their influence to bring about so legitimate and desirable a mode of increasing the funds of Ragged Schools.

The Committee now conclude their Twelfth Annual Report, earnestly praying God to carry on the good work he has hitherto prospered so well, and earnestly beseeching all who are engaged in it to look up to him at all times for guidance and heavenly wisdom to carry it on. May all become more alive to the vastness and importance of the work still to be done, and never forget that the primary object of Ragged Schools is to bring sinners to the feet of Jesus, to enlighten the dark minds of those who still walk in darkness in the very midst of us, and to advance the interests of the Redeemer's kingdom among the heathen of our own land, thus doing the very work Christ came to do; and, having him as our great example, may we not faint or become weary in well-doing, but persevere unto the end, until, at last, we receive the welcome—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

PROCEEDINGS OF THE TWELFTH ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall on Monday Evening, May 12th, 1856.

THE EARL OF SHAFTESBURY IN THE CHAIR.

THE proceedings were commenced with the hymn,

"All hail the power of Jesu's name!"

THE EARL OF SHAFTESBURY.—My good friends, this is the Twelfth Anniversary of the Ragged School Union, and I believe the tenth time that we have met in this hall to celebrate its anniversary. Now it is extremely difficult for me, after having brought this subject so often before you, to say anything new upon the matter, and I feel somewhat fearful of repeating things that are old. Nevertheless, as the old things are good, racy, and true, I shall act upon the apostolic example, "To say the same things to you, to me indeed is not grievous, but for you it is safe." This is not the place to enter into minute details with regard to the various schools which are connected with this Society; those matters are better discussed at the local meetings of the various local schools; but here we may enter upon the great principle of these institutions, of the spirit that animates them, of the object for which they are founded, of the manner in which they are conducted, and of the great and blessed results for which we have to thank Almighty God. Now, with regard to the object for which these schools were founded, let me ask whether one greater or more Christian-like can be exhibited to the British or any other public? What do you propose to yourselves in founding these schools? What but to go forth, in the spirit of your Lord and Master, to seek and to save that which was lost? To go down to the very depths of human misery, there to meet with everything that is repugnant to the physical and moral senses? To look for scattered remnants of humanity under any form of degradation and suffering, and drag them, like Cerberus, to the light, that they may bask in the beams and the warmth of the blessed Gospel. (Cheers.) That is the object which is kept in view in the schools throughout the length and breadth of this great metropolis; that is the object kept in view in all the different towns in England, where there are holy and benevolent men and women banded together in this blessed cause, who go and gauge the utmost of human suffering and degradation, and show what they can do towards lifting up those who are in the mire and the gutter, and setting them among the princes of the earth. Ay, and the principle that governs you is a noble principle at all times, and a most essential principle in the times in which we live. It is the principle that for this great end shall be combined all who hold the great leading doctrines of Christianity; that in this matter we will know neither Jew nor Gentile, Church of England man nor Dissenter; but we will only know the man who seeks to promote the honour of the Saviour, by making him known to those who are sitting in darkness. That is our principle. And see how this year we have tested and proved it. In one of your pulpits you have the Archbishop of Canterbury preaching on behalf of this Institution; in another of your pulpits you have a Nonconformist minister, like my friend Thomas Binney, preaching in support of the same cause: the great Nonconformist and the great temporal head of the ecclesiastical Church of England being joined hand in hand in the furtherance of this noble undertaking. (Applause.) That is an achievement worthy of the days in which we live, and at the same time required by the exigencies of the present condition of society. Look again at the conduct of the schools, for there I see much wisdom and sagacity, and the secret of their great success. I love the independence of each local school. We make it dependent in a great measure upon its own resources, responsible for its agency, responsible for the number of children that attend, responsible for the services performed and for the education that is given. (Hear, hear.) We avoid centralization, which I know is distasteful to many (hear, hear), and endeavour to increase local and personal responsibility; and the utmost that is done by the Central Committee of the Ragged School Union is, that they should use their leisure and their talents in the collection of funds, in

the superintendence of general principles, and ministering to the wants of those schools that, in making the heavy struggles, are not able to obtain the funds necessary for their support. Now see the blessed results that have been produced by this system. I might detain you for half an hour, by going over the various products of our efforts; but let me ask, is it nothing that we have sent out in emigration so many children plucked from the mire and misery of our streets, every one of whom, under the blessing of God, has prospered in his calling? (Cheers.) I believe, among all the children sent out by the Society from this country, there is not on record one single instance in which the child has disgraced the education that was given to him here; whereas there are many instances upon record in which those children have done great honour to this institution; and in which, to this hour, though years have rolled away, they express their deep gratitude to their teachers, and their humble and hearty thanks to Almighty God, for having been brought within the walls of a Ragged School. (Hear, hear.) Many of you must have seen in the past year the numbers of children to whom prizes were given for having kept their situations for twelve months, and brought a certificate of good conduct from their employers. I have stated before, but will now repeat, that out of 460 children, 366 received the prize; the remainder failing to obtain it, not through bad conduct, but solely because they had not fulfilled the conditions as to time—not one was rejected as to demerit. The 366 were rewarded for their merit; a more beautiful and joyous scene was never witnessed, and I believe those of you who were present will remember it to your dying day, and join with Ragged School children in praising God that they were admitted to Ragged Schools, and you that you have had the privilege of supporting them. (Cheers.) Again, how many children have been put out to various employments. Look at the Shoe-black brigades, the three brigades that are the offspring of this undertaking, under the care of their several secretaries, and more especially under the care of my admirable friend, Mr. John MacGregor. (Cheers.) There are many other results of this movement which I must not pause to notice, and which you will find referred to in the Report. What I want to do is to appeal to you whether, having attained this mighty success, you will now hold your hand and discontinue your efforts. (Hear, hear.) Consider the work which is before you. True it is we have 150 schools; true it is we have from 15,000 to 20,000 children under daily tuition; but what is that compared with the enormous mass who are wandering about the streets, ignorant of God, and forgotten or despised by man? Consider the thousands that have never yet been taught the first elements of saving knowledge. Think, too, of the thousands who have no acquaintance with the first principles of society. Yes, strange as it may appear, it is nevertheless true, that many of those children know not the foundation on which society rests; and when it comes to a question of property, it is not merely that they pretend not to know, but I am convinced that they actually do not know the distinction between mine and thine—between his and hers. (Hear, hear.) Consider, I say, the condition of all these wild and lawless tribes; ponder the depths of their misery in future, and think of the peril to the country, and, what is worse, the dishonour to our common Christianity, of leaving these thousands and tens of thousands of children to wallow in their misery, and not lending them a helping hand to raise them from the depths into which they have fallen. While, on the one hand, you consider the amount of misery which you will inflict if you fail; consider, on the other hand, the certainty of success if you go forward. (Hear, hear.) Be not disheartened if you have done your best, for the recovery of but a few is worth all your anxiety and toil. And bear in mind, too, how heavy will be your responsibility to Almighty God if, notwithstanding the extent to which he has blessed your efforts, you cast aside all these great mercies. I tell you my friends, that if at the present juncture, with all the success that you have attained, with all the knowledge that you have acquired, with all the blessings that you have received, you pause in your course any longer than is necessary to take breath, gather strength, survey your position, and thank God,—why then, I say, never again come into this hall, for if you do, I will be the first to say to you, as Cromwell said to the House of Commons, "Out upon you! begone, give place to honester men." (Cheers.) But, my friends, I have far better hopes of you; hopes of patience, hopes of liberality,

hopes of judgment; patience to wait for slow results; liberality to give your money to hasten them; judgment to discern between things that are permanent and really good, and things that are merely spasmodic and showy. (Cheers.) If you desire greater results, make greater efforts. If you tell me that greater efforts are out of your power, then I say be not discouraged; for if you have done your best, and find that you can do no more, you may rest assured that, though the vine may bear but a single bunch, the grapes thereon will be the grapes of Eshcol. Now, the last year has been one of great solicitude and anxiety to our excellent friends, the teachers in the local schools and the committees who have supported them. The heavy financial pressure arising from the war has endangered the very existence of many of the schools, and this danger has reached the hearts of many of the teachers. But God be praised we have overcome the difficulty; and not a single child has been sent adrift, and left to vice and misery. At the same time let me tell you that if we have another such a year as the last has been, we shall be undone. What has been expended by the Central Committee must be replaced to enable us to meet the future. But, as I said before, God be praised, the prayers of these admirable teachers and of others have been answered. All honour to the committees—both the Central Committee and the local Committees! (Cheers.) All honour to that noble band of men and women—the teachers in the Ragged Schools, who, amid self-denial, and oftentimes in sorrow, in silence, and obscurity, are engaged in carrying on those schools. Their names, it is true, do not flit, as mine perhaps does, through the mouths of men, and are not mentioned in public and on platforms; but, God be praised, they have their reward, for, as old Fuller says, "God's books are better than man's martyrologies." Now just for a moment contemplate your work. If there be any one here whose eye has never rested upon a new Ragged School, let him visit one some evening, and there mark the gathering of these singular and terrible races. Let his eye dwell upon those within and those without the walls of the school; let him survey—mingling love with his terror—the living mass in every stage of filth, sorrow, and turbulence, and suffering. There he will see developed and exuberant every physical and every moral disease—look upon the countenance of those children, observe the expression, oftentimes subtle, always suspicious, and see them ripe and eager, to an alarming extent, for every form of vice and mischief that can be presented to them. It is an awful contemplation; it is one that ought to fill the boldest with dread and the most hardened with sympathy. And yet, recollect, that those wretched outcasts, so despised, so degraded, so sunken, so trampled upon, and so forgotten, are as much entitled to the call to the fold of Christ's flock, as are the young hopes of England, now basking in the affectionate care of their royal mother. (Cheers.) And who, my friends, will proclaim to them that call to the fold of Christ? Why, you and I, and everyone who cares but to the extent of a hair for the welfare of his species. Rise to the work; the time is short; a multitude may be won or lost in a day; the day is far spent, the night is at hand, and it will be your joy and blessing hereafter (when you shall have ceased from those blessed and holy labours) to see thousands of those squalid forsaken little ones standing at the right hand of the King, and in raiment as white as snow.

The Hon. Secretary, Mr. WM. LOCKE, then read the Annual Report.

T. CHAMBERS, Esq., M.P.—When the noble Lord in the chair stated that he was presiding at the twelfth anniversary of the Ragged School Union, I felt a little ashamed that this should be my first appearance upon the platform of the Society. I know not how it happens, unless it be that the month in which you hold your anniversary meeting is a month which makes large demands upon those who attend the anniversaries of such societies as these; perhaps, however, I am not altogether responsible for this being my first appearance here. So far as my desire and purpose were concerned, I had intended to be present, and perchance to do what I am now doing, at your last anniversary, but I happened to be a few minutes late, that is, at least, an hour after this hall had been crowded from end to end. I happened also to have forgotten my ticket, and I could not induce the policeman to allow me to pass by any representation which it was in my power to make. (Laughter.) I told him that I was engaged to the secretary of this Society to take a part in the business of the meeting; I represented that I could give him my

name and address, but I had not the ticket; he said the hall was full, and I was compelled to go away. If a play upon words may be allowed, I could not move my resolution because I could not move his. (Laughter.) The noble Chairman said that there is nothing new to be urged in favour of this Society, nothing new in the principles upon which it is based, in the reasons by which it may be vindicated and supported; nothing newer than the principles of Christianity which we all profess, nothing newer than the knowledge of God himself, the infinite Benevolence; and yet, while there is nothing new in those principles, could we come at the truth, there would be always something terribly new in the facts which each year's history of the Society brings to light, something delightfully true also in that history. We deal in the Report with dry figures and statistics, but if we come at their real significance, though the Society lasted in full operation a thousand years, we should every successive year perceive truths of a new and most interesting kind, because since the world was created there have been no two human experiences which have been precisely alike. The woes of those whom you rescued last year are not precisely the woes of those whom you rescued the year before; and as the woes of those whom you have rescued are in no two cases alike, so the joy, and the gratitude, and blessedness, imparted to them by the agency of this Society, have in each case a character of their own. Could we bend over each individual case, and trace it in all its melancholy and tragic details, and then follow it out through the philanthropic labours of the agents of this Society into the new condition of hope which succeeds despair, and of effort succeeding to apathy, and elevation succeeding depression, why there is not one of us who would not follow the details of such a narrative with an interest which no romance could excite. (Applause.) I say if we could forget that we were dealing with mere numbers and statistics, and could feel that we were concerned with immortal beings, each with a deeply interesting history of his own, we should feel that there could be no anniversary of the Ragged School Union which would not present novelty enough to excite in us all exultation and gratitude, and compel us all to a firm support of the Society. It has often been said as a reproach to those who gather together in Exeter Hall, "You are busy about the sorrows of Hindoos and Negroes, while you neglect those at your own door." We answer that taunt by the anniversary of the Ragged School Union. (Applause.) We answer it by the anniversary of the London City Mission, the Young Men's Christian Association, and many other societies which take cognizance of the misery, and suffering, and ignorance at our own doors. If those who urge the taunt, chose to test the validity of the accusation, let them pass down the ranks of a public meeting gathered here in support of these various societies, and they will find that there is a far nearer approach to identity between the gathering which I now have the honour to address, and those that are assembled to Christianize the Negroes of Africa, than they were willing to believe. I am indeed struck with the strength of religious principle in this country, and the way in which it wins its laurels and gains its triumph. It has just gained a battle most momentous to the interests of religion in this country; and, my Lord, I am desirous of tendering the thanks of every Ragged School teacher, and of every Sunday School teacher, and of every district visitor, and of the clergy and ministers of every denomination, and of all the religious people of England, to my Lord Palmerston, your noble relative, for the frank and honourable manner in which he has responded to their wishes. In this step his Government has gained for itself a respect and a strength which it would have forfeited had it persisted in the course which it adopted. It will now have the sympathy of that class in England who are the strength and stability of any Government in any time; of the men who in season and out of season, Sundays and weekdays, are doing all that is done in England to maintain its high rank as a practical Christian nation; who are holding the truth in love and adorning it with all that philanthropy and benevolence can do to raise the wretched, instruct the ignorant, and preach the Gospel everywhere. What struck me in this Report was the fertility of Christian benevolence. I find that I have come to a meeting not only of the Ragged School, but a meeting to promote the system of emigration, a system of Sabbath and evening schools, a system of refuges, of mothers' meetings, of penny banks, of Ragged Church services, and the like. It is a glory to the metropolis to have such systems as these set up in its midst, and I do not believe for a moment that war, or famine, or pestilence, will ever make the people of

England forget what they owe to the Ragged School Union; and when it is known that funds are wanted to support it, I feel satisfied that from one end of the metropolis to the other a profound interest in the work will be manifested, and the Christian public will heartily come forward to its aid. I can imagine no greater joy than for a Ragged School teacher to see a lad whom he has rescued from infamy and crime, and from all the consequences which follow from that state of things, ending too frequently on a scaffold, to see that lad nurtured, and taught, and improved, and then perhaps sent abroad with a knowledge of Christ's Gospel, going into a new land where he has hopes of raising himself in the scale of society, and where, having been healed by the application of that blessed Catholicism, he carries it to heal others, and so becomes a perpetual light-bearer of that Gospel truth which he learned at the Ragged School. These instances will be multiplied a thousandfold; our colonies will experience their blessed effects, and the time will come when the Ragged School Union will be recognised as one of the best agents for evangelizing the British colonies that have ever been set up in this country. Mr. Chambers concluded by moving the following Resolution:—

"That this meeting, in accepting and approving the Twelfth Annual Report, desires to acknowledge, with deep thankfulness to Almighty God, the blessing that has evidently been bestowed upon the Society's labours during the past year, and resolves that the following be the Committee and Officers for the ensuing year:—" [*See List of Managing Committee in the Report.*]

The Rev. W. McCALL, in seconding the Resolution, said:—There has frequently been an objection made to the title given to these schools; an objection founded in a certain amount of kindly feeling, but it has now run its course and become obsolete. The name of Ragged Schools is entwined with so much of Christian sympathy and benevolence, and associated with so much of the triumphs of Christian love, that it would be a thing much to be deplored if the title should ever be lost. At the same time I believe, to a certain extent, that the ragged character of the schools has passed away, and that by means of the education which has been given, an improvement has taken place, not simply in character, but in appearance and cleanliness. I believe that if some of you were to accept the invitation given you by the secretary, and visit the nearest Ragged School in your neighbourhood, you would be considerably disappointed, and in many cases I believe you would find a very orderly state of things. Instead of seeing the children in the greatest state of filth, you would find that a large proportion of them had learnt habits of order; and even this outward change, this symptom of neatness in the midst of poverty, is a thing to thank God for; for, remember, that when our Saviour cast out the legions of devils, the evangelist noted it as one of the things to be admired, that the man was not only sitting at the feet of Jesus in his right mind, but that he was sitting there "*clothed*, and in his right mind." But we have come to another class of society, even lower than the Ragged School children, and this class is especially dealt with by the reformatory movement which has grown up in consequence of the labours of the Ragged School Union. It is as if we had been digging through the ground, removing layer after layer, thinking that we had at last come to the virgin earth, but finding still more rubbish to be cleared away. I remember some docks being dug at Shadwell, and I remember that first the foundations of a number of houses were cleared away, then there were three or four feet of rubbish to be removed, then foundations of other houses, comparatively modern, then below these layers of foundations again, then old pipes which formerly conducted the water through London, then the sewers of the by-gone age, and then the "slob." Observing this, I asked the workmen, "Have you not yet got to the bed of the river?" "No," was the reply, "we must go six feet further before we come to gravel." So has it been with our work. We have been discovering fresh work to do the more work we have done. Mr. Chambers alluded to the inducements to go on which we derived from the success of Ragged Schools, and from the history of those who have been reformed. But there is another ground of appeal—the very nature of the class with whom we are in contact. The boys who come to us have already received some education—the education of the streets—an education which may be injurious to them morally, but it certainly sharpens their intellects considerably. We have heard a great deal of the neces-

sity of children being instructed in the knowledge of common things. Now I will back the boys of a Ragged School against the boys of any model school in England for a knowledge of common things. (Hear, hear.) For instance, a boy in a school under my own superintendence was asked, "What is a pill?" A chemist on being asked such a question would have puzzled the inquirer with a long and unintelligible definition; but the lad said, "It is one of those little things you chuck down your throat and then take a drink of water." (Laughter.) Another question was, "What is salt?" and the ready reply was, "That is what we eat with our praties." In my own neighbourhood there are places called Long Rooms, in which many scores of boys and girls are tempted to see plays and hear songs, as at the penny theatres. These are the schools to which children are drawn in opposition to our Ragged Schools. It is from evils besetting them in this, and many other ways, that we desire to rescue them; and we have in these things a summons which no Christian man can well refuse to listen to, a summons not to slacken in our endeavours, but to increase and multiply them. We are not without encouragements from the nature of the work itself. I look upon every work done for God, not only as a blessing upon those whom it reaches, but upon those whom it employs. I look upon every evil that exists as a claim from God upon man to come to the rescue of his fellow. I look back upon every evidence of degradation and sin as a claim from the God who made us, to be up and doing, to come to the help of the Lord against the mighty; and as we come I believe a blessing rests upon us from above. Rest assured you cannot long undertake any work in the spirit of love, and of desire to serve your God, without his blessing you in return; and you cannot seek to teach others, without being taught yourself, in many ways, perhaps, which you cannot discover. God has blest you in the work already, and for this reason we have a call to go on; not to stand and admire what we have done, but to consider that which remains to be done. Do not be discouraged by thinking how little you can do. Whether your labour be great or small, it is still the labour that God has given you to do, and in that labour God will bless you. You may indeed think that the tares are more numerous than the wheat, and are likely to choke it altogether; but remember there is a power in God's grace that can turn the tares into wheat, and make that which was fit for the burning fit to be gathered into the everlasting treasure house of God. (Applause.)

The Resolution was unanimouly adopted.

The Rev. C. Stovel.—I rise, my Lord, to move the next Resolution:—

"That it is the duty of all who profess and call themselves Christians to make renewed and increased efforts in support of Ragged Schools, and of evangelical unsectarian Societies like the Ragged School Union; and though much has been done, the Meeting feels deeply that much yet remains to be done for the masses of our poor outcast juvenile population, especially in that city of cities in which this Society carries on its operations."

The only point in the Resolution on which I think it right to venture any suggestion at this time, relates to the title which persons referred to are supposed to assume, "those who call themselves Christians." It is supposed that they have some ground and some object for the assumption of such a name; and if anything can be included in it to render such a distinction of persons legitimate, it must, I suppose, be, that those assuming the appellation are desirous, at least, of being like the Saviour by whom they would be called. If I understand anything by the word Christian, it means one who follows the teachings of Christ, leans upon the mercy of Christ, and desires to attain to the likeness of Christ. But there is no one characteristic of Christ's conduct upon earth more marked than his kind condescension to those who were in positions like to that of the persons who are objects of your sympathy. This was manifest in all the transactions of his ministry. He brought the operations of divine power down to the performance of precisely that which you, by his providence, are enabled to accomplish without miraculous power. He saw a paralytic; he would win the confidence of that paralytic; he therefore cured him by the exercise of a power that removed the great impediment to all his actions, lifted off the incumbent weight of his calamity, and then set him in a position where it was impossible for him to suspect his Saviour's love. The objects of your sympathy much resem-

bling in mental character the case of the afflicted person whom our Lord healed. The first impediment to these youths is, that they have no chance of advancement. You place them in a position where to learn is possible, and to work is useful, and where it is practicable for them to rise from the degradation into which they are sunk. You do far more than give the possibility of reformation, you show them that there are those on this earth who love them and seek their good. In the positions they have formerly occupied they have never supposed the existence of such a thing as love and compassion, hence, suspicion has been stamped upon their countenance and incorporated with all the movements of their minds. Your boys show now from their letters that they feel there is such a thing on earth for them as friendship, compassion, benevolence, and condescension, and that there is a possibility for them to tread the pathway to a higher sphere. You have gained their confidence, you have put them in a position where the eye is opened, the leprosy is healed, the paralysis is removed, and you have done by a providential interference, without a miracle, just what Jesus did to open the way for his Gospel to the wretched when he ministered upon earth by miracles. It has been well said that these boys are not untaught, and there are features developed in their character, the discovery of which will often surprise you. At times they exhibit a shrewdness, and, I may say, a generosity, which are remarkable. Passing down Rosemary Lane one night, a handkerchief was extracted from my pocket by a lad, who ran away with it; soon afterwards, however, he returned and said, "Please, Sir, is this yours?" "Yes, it is," I replied. "Take it," said he; and then he added, "Please, Sir, give me something for bringing it back?" "No, my boy," I said, "I must not do that, but I will leave for you with my friend here a book." The boy came next day to the house of my friend, and said, "Please, Sir, was not that a minister?" "Yes," was the answer. "Ah, well," said the boy, "I will never rob a parson, for God's sake." Now, there was plainly something in that boy to work upon; there was a dexterous mind, in the first place, and, in the second place, the entire of his moral feeling was not gone. (Hear, hear.) I look, my Lord, upon meetings such as these as among the sweetest characteristics of our age. I can find Christians enough who can rejoice over the enjoyments of Christianity; I long for Christians who can glory in its activity. We have Christians who can luxuriate in its emotions; I long for the Christians who can rejoice in the development of its principles, who will with their own hands come to the place of action, and develop that action until it becomes a habit, and train the habit till it is easy. On this account it seems to me, with reference to all that has been done, your statements diminish my conception of the fact. There are within my own knowledge individuals who have risen from this low condition into far higher ranks. Once give them a chance, and you can never tell where the principle trained, the action schooled, the habits formed, the acuteness, perseverance, and vigour, which are developed in these youthful minds, may ultimately lead them. Need I call to your recollection the case of that strange man, Curran, who shook the whole circle of Irish society with the majesty of his genius? Curran was a Ragged boy, sporting before a poor man's window—I say a poor man, though he was a gentleman with some £40 a-year. The gentleman noticed the Ragged boy, and had him taught. Ultimately he learned from the papers that a certain Curran was becoming prominent in the Parliament, at Dublin, and he must needs go there to see who he was. He went to Curran's house, and was ushered into the drawing-room. Curran entered, and gazed at him for a short time; he then flew across the room, embraced his old benefactor, and said, "You are right, you are right, Sir, it is all yours; your benefaction has made me what I am." (Applause.) In some of your studies it would be well to obtain the history of a strange Society that once existed among the weavers in Spitalfields, called the Weavers' Mathematical Society. You may smile at it, but Simpson's book of "Fluxions" was written and studied there, and the author of that book was afterwards introduced to the presidency of your Woolwich College. Mr. Gregory, one of his successors, rose far above his peers; and Copley, when on the Bench receiving evidence from that man, fixed his eyes upon him and wondered what the recollections were that were swimming in his thoughts. He beckoned him into the robing-room, and said, "I must have seen you before." "Oh, certainly, my Lord," was the reply;

"when you were a student at Cambridge I was the boy that supplied you with skates on Whittlesea Mere, and you lent me books; and I am here, and you are there, my Lord." When you form a thought and awaken, in any quarter, a conception that there is friendship in this world for him, it is as when you pour some sweet ingredient into your Thames, which runs down into the ocean and expands its results into eternity. Amongst the youths whom you cherish in these schools I seem to see, not only men rising up who are able to speak well of Christianity, but men who will grow in the majesty of their intellect and in the greatness of their practical genius. I have seen our sun sometimes rising, when its early beams were obscured by fog and mist, yet presently putting forth its mighty influence, it melts, dissolves, and burns away the impurity which obscured its rising, seizes the whole heaven to himself, and commands admiration to the ending day. (Applause.)

The Rev. W. S. EDWARDS, in seconding the Resolution, said:—There was something in the Ragged School work so truly patriotic, so benevolent, so Godlike and Christlike, that he had no faith in the Christian man who would not lend it a helping hand. He might call himself a follower and admirer of Christ; but what sympathy had he with the spirit of Christ? It was an astonishing thing that the work was not thought of sooner. We had had our missions to the heathen for more than half a century; but what of the Hottentots at home? There they were by thousands, beggars in the midst of wealth, idlers in the midst of work, uncivilized in the midst of civilization. Let them look at the history of one of those lads. His birth was unwelcomed, his first consciousness was misery and want. As he grew up soap was to him as great a luxury, and as much unknown as a curtained four-post bedstead to a cannibal. His first notions of a wash were gathered from a gutter; he had either got no hat at all, or about three-fifths of one. He had no shoes on his feet; and the shape of his jacket would puzzle even Moses and Son; he could neither read nor write; there was no hope in his face; and though he was young in years, he was old in misery. At night he laid at the workhouse door, or curled up under a railway arch, or ingeniously crept into an iron roller in one of the parks. What could one expect him to be? Would a fine white lily grow in a sty? could the Ethiopian change his skin? When accused of crime, the appearance of his countenance was a witness against himself; his misery and wretchedness testified against him; so he was brought in guilty, and punished. From that moment he felt himself apprenticed to vice; and when cast out of prison he was worse off than ever, nobody would employ him, and he was sent back to crime and to prison again, until at last he was transported, and finally death ended his career. Who was to blame for all this? What would the best man in that hall have been under similar circumstances? There must be terrible blame somewhere, for it was not the will of God that one of these little ones should perish. They had souls, souls as capable of appreciating the good and the true as the children of any prince in Christendom. There was the same fire flashing in their eyes, the same red coral on their lips, the same blood leaping in their veins, the same sympathy swelling in their bosoms. For this reason he loved the Ragged School work. It did homage to humanity. It was the good shepherd going out to seek the lost; it was the brave ocean bird venturing far out on the heaving swell, where timorous wings were afraid to go; it was the life-boat launching forth on the waves to snatch the perishing from the wreck; it was John Howard re-embodied in a thousand representatives, diving into lanes and alleys, with the bread of earth in one hand and the bread of life in the other. Let it have a fair field, let it have the help and the wealth which it deserves, and there would soon be a mighty change in the metropolis. In place of ignorance, and rags, and poverty, there would be health, and wealth, and plenty. Talent squandered in vice, or rusting in sloth, would rise up and brave the snows of the north, or the sands of the equator, in publishing the glorious Gospel of the blessed God. The horrid clang of blasphemy, the bloated features of intemperance, the inanity of vicious idleness, and the menace of unbridled passion, the haggard sight of prostitution, would vanish like the night before the morning dawn. It was not sufficiently considered how truly the fields were ready for the harvest. There was in this class a readiness and susceptibility for the teaching of divine truth equalling that among persons in superior stations of life. There was no Pharasaic self-right-

sousness to combat. They would hail the truth as a balm for their galled and sin-stricken souls. It was now as in the days of the Saviour. It reminded one of the parable about the marriage supper. A certain king gave a banquet in honour of his son; the rich and the great were invited, but they would not come. The king was resolved that his munificence should not be lost, nor the honour of his son be defeated; so he bade his servants go into the highways and hedges, and bring in all whom they met. The servants had far more trouble with the Pharisee than with the others, and though at last he reluctantly yielded, when he got to the palace he declined putting on the wedding garment, because he thought himself respectable enough without it. But when the king came in to see the guests, a frown was on his majestic brow, and the intruder vanished; and then with kingly dignity he bade the lame, the halt, and the poor to forget their low and menial birth, and think no more of the highways and the hedges, for he meant to make them royal princes. That was just the paraphrase of the Ragged School Union work. Its sphere was one of great promise. The soil was already fitted for the seed, and there remained nothing to do but to scatter it. Let them go with a feeling heart and a kind look, and the objects of their sympathy would greet them as Abraham greeted the angels at the door of his tent. Reference had been made to Government grants. He (Mr. Edwards) trusted that no Government grant would be asked or received. (Cheers.) He had a stronger faith in the hearty co-operation of the Christians of all denominations than in any Government grant whatever. The good ship did not want a Government tender to tow her down the river, for her canvass was fairly spread, and she was sailing gallantly along. He should like, however, to see Government removing the obstructions that stood in their way. There would be plenty of scope for the Ragged School Union, and for policemen, while gin shops and penny theatres could boast of a Government license. He considered those coppers that were laid on the counter of a gin shop as so much bread taken from the poor man's children. He believed there was zeal enough in the Churches, if it could only be roused, and there was plenty of money if one could only get at it. (Laughter.) There was a dormant power in the Church that needed to be stirred up. People were fearing that the train would go too fast. The wise, however, conquered difficulties by daring to attempt them, while folly and sloth, shivering and shrinking at the sight of toil, did but make the hindrances they feared.

The Resolution was unanimously adopted.

JOSEPH PAYNE, Esq., moved the next Resolution:—

"That the Committee be encouraged to foster and extend the various Auxiliaries of Ragged Schools, such as Refuges for the outcast and destitute, Mothers' Meetings, Industrial Classes, Clothing Clubs, Penny Banks, etc.; and that this Meeting, sympathizing with them in their difficulties, would heartily respond to their resolution to trust God for all that is yet to come, as well as to praise him for all that is past."

In his usual popular style, he spoke upon "what the Ragged School Union knows; what it shows; what are its foes; and how it goes." Under the first head he alluded to "London's size, London's ties, London's lies, and London's cries." Under the second head he referred to "right people in right places, queer people with changed faces, slow coaches with quickened paces, good teachers with great graces." Amongst the "Ragged School Union foes," he mentioned "Sabbath desecrators, Bible new translators, alcohol imbibers, and niggardly subscribers." And he explained "how the Ragged School Union goes," by observing that it goes "tearfully and cheerfully, carefully and darefully, aiming at increase and proclaiming peace." In the course of his speech he delivered an impromptu on the occasion of the discontinuance of the Sunday bands, which was as follows:—

"Hurrah for the good archbishop,
Who mildly and firmly wrote,
In the name of the British people
A kind and a Christian note!
Hurrah for the bands of music,
Whose playing at length is o'er!
Three cheers for the noble premier
Who says they shall play no more!
Hurrah for the Queen, with honours,
Who rules with a gentle sway!
Three cheers for our royal mistress!
Three cheers for the Sabbath day!"

(Loud applause.) In urging the meeting not to be "niggardly subscribers," he mentioned the instance of a black

woman who was very fond of going to missionary meetings and singing with great apparent zeal and fervour,

"Fly abroad thou mighty Gospel!"

but whenever the plates went round, she always sung with her eyes fixed upon the ceiling. On one occasion, however, a Negro gave her a dig in the ribs with the plate, and said, "Sissy, it no use for you to sing 'Fly 'broad mighty Gospel,' with your eyes fixed on the corner of the ceiling; it no use to sing 'Fly abroad' at all, unless you give something to make it 'fly.'" (Laughter.) He concluded with the following verses:—

"Ragged School Teachers! tho' Peace has of late
Once been proclaim'd by the heralds of state,
Yet in a higher and holier strain
Ye must proclaim it again and again.
Peace from the cannon and Peace from the shell:
These are our blessings and gladden us well;
Peace that will free us from Satan's loud roar:
This is a Peace that will gladden us more.
Heralds of mercy! 'tis yours to proclaim
Peace through the Gospel, in Jesus's name;
Peace for the wretched, and Peace for the rude,
Peace for the starving that clamour for food;
Peace for the youthful, and Peace for the old,
Peace for the timid, and Peace for the bold;
Peace for the catcher, and Peace for the caught,
Peace for the teacher, and Peace for the taught;
Peace for the Parent, and Peace for the child,
Peace for the gentle, and Peace for the wild;
Peace for the people, and Peace for the Queen,
Peace on the terrace, and Peace on the green;
Peace for the seeing, and Peace for the blind,
Peace for the cruel, and Peace for the kind;
Peace for the pulpit, and Peace for the pew,
Peace for the captain, and Peace for the crew;
Peace for the mistress, and Peace for the maid,
Peace in the forest, and Peace in the glade;
Peace in the shadow, and Peace in the shine;
Peace on the mountain, and Peace in the mine;
Peace for the pauper, and Peace for the peer,
Peace for the Noble who marshals us here;
Peace for his partner, and Peace for the young,
Whom they both reckon their jewels among;
Peace for all classes, and Peace for all kinds,
Peace for all bodies, and Peace for all minds;
Peace for the ignorant, and Peace for the wise,
Peace in the bosom, and Peace in the skies;
This is the Peace which the Gospel alone
Can to the thousands of Britain make known!
And, while the notes of your joy they prolong,
Ragged School teachers, let this be your song:—

Hurrah for the Peace of England!
The shed of blood is o'er,
And tidings of joyful concord
Are welcom'd on every shore.
With humble and hearty feeling
We own that our God and Lord
Has strengthen'd our hands in battle,
And given us Peace abroad.
And humbly and heartily pray we,
From many a lofty dome
And many a lowly dwelling,
O, let us have Love at home!
And, if we are Christian people,
And act upon Scripture's rules,
The money we save from our warfare
Will go to our Ragged Schools." (Cheers.)

The Rev. W. W. ROBINSON having seconded the Resolution, it was then put and unanimously carried.

On the motion of the Rev. JOHN WEIR, seconded by M. Ware, jun., Esq. a vote of thanks was unanimously accorded to the EARL of SHAFTESBURY, by whom it was briefly acknowledged.

The proceedings terminated with the Doxology.

Correspondence.

A WORD AT ROME FOR THE RAGGED BOY.

To the Editor of the Ragged School Union Magazine.

SIR,—A few days ago I passed a gentleman riding in Oxford Street. Behind him there rode a smart young groom, dressed in neat livery, and sitting his prancing steed with great dignity. The groom bowed and smiled so much to me that I stopped to ask him who he was, and I soon recognized him as once a boy of the Red Shoe-black Brigade.

I had met his master, as a stranger, at Rome, and, turning the conversation upon Ragged Schools, I mentioned that many of the boys trained in them had become excellent servants. We went on our several travels, and I forgot the conversation altogether. But the gentleman recollected what had been said, and years afterwards, on coming home, he sought for a "page" from the Ragged Schools, and chose this lad, who, I am glad to say, told me he had "a really good master."

Temple. J. M.

The Teachers' Column.

DELEGATES' MEETING.

A VERY interesting and practically useful Meeting of Delegates from the London Ragged Schools was held on Wednesday evening, April 23rd, at Field Lane Ragged School-room. There were present about 130 representatives from about 85 schools. The Meeting was presided over by Mr. William Locke, the Hon. Secretary, who, in opening the business of the evening, stated that several schools had had a Sabbath Evening School added to their operations since the previous Delegates' Meeting, held in November last. The subject proposed for discussion was a practical one, and the Committee of the Ragged School Union were hopeful that its discussion would be followed with results equally beneficial. The question was,—

What means can be adopted for keeping up the attendance of Sabbath Evening Schools, especially during the summer months?

It was admitted by all that in the summer months the attendance was very fluctuating, and in some schools so much that the school was closed for that period. And, as was stated, this is not to be wondered at when the inviting attractions of the green fields were contrasted with the close courts and alleys in which the children live. The falling off of the attendance greatly detracted from the efficiency of the school—teachers felt discouraged, and gradually declined. It was very correctly observed, that the class attending the Sabbath Evening Schools were a totally different class from those attending on the other parts of the day. They were a peculiar class, and required peculiar treatment.

To meet the necessities of the case, the following suggestions were made:—

1st. That the Local Committees should give special attention to the condition of the school-rooms, making them clean, comfortable, and well ventilated, so that a full attendance would not render the state of the room difficult to bear.

2nd. The time of opening the school in summer should be later, say seven or half-past seven.

3rd. The attention of Ragged School teachers should be called to the beneficial influence that regular and punctual attendance of teachers have upon the scholars.

4th. That the teachers should endeavour to render the instruction as pleasing and attractive as possible, and when a subject was found to interest the scholars, it should be continued the following Sabbath.

5th. Pictorial teaching was strongly recommended, and that efforts be made to obtain good and appropriate pictures, illustrating Scripture, such as of the localities mentioned in the travels of Christ and St. Paul.

6th. A system of tickets or marks for early attendance, attention, and good behaviour, and to be given in the following way:—One ticket each Sunday evening; and for every four give the scholar one number of "Our Children's Magazine," published by the Committee of the Ragged School Union. Or marks instead of tickets, and at the end of the summer months an entertainment be given to those whose attendance has been constant, and behaviour merited a claim to it.

7th. As many of those attending the Sunday Evening Ragged Schools were in want of employment, it was suggested that the superintendent, when applied to to recommend a scholar, should always give the preference to such as had attended regularly.

8th. It was also suggested that the teaching time should be shortened: and,

9th. If these things failed to secure attendance, and the scholars could not be prevailed upon to attend the school, the teachers should go to them, and, where practicable, hold little services in the open air, or collect them in groups and endeavour to instruct them in the best manner possible.

CHILDREN'S READINGS.

A FEW friends are turning their attention to Readings of appropriate books, such as "Ministering Children," "The Book and its Story," etc., to Sunday scholars one afternoon or evening each week. The attendance is by invitation, and limited to the well behaved.

These efforts are being attended with marked success, and deserve the serious consideration of all Christian educators of youth.

The Children's Gallery.

RAGGED JOHNNY.

Ragged Johnny was an orphan, of about nine years of age; his parents had died of fever far from their native village, which they had left in search of work. A stranger so many miles from the place he had been accustomed to call his home—for such it was in reality no longer, as all his friends and relatives had emigrated to America—young as he was, he knew there was no use in his returning to his native place, for want and poverty can effect that which fond parents and judicious teachers have ever failed in—"putting old heads on young shoulders;" and Johnny, finding himself within a few miles of the capital, thought that once in the grand city of which he had heard so much, he should have no difficulty in getting an honest livelihood. He soon found out his mistake; a novice in eluding the policeman's vigilant eye, he was soon arrested for giving expression to the cravings of hunger, and imploring "one ha'penny, for God's sake, to get a ha'porth of bread," and was lodged in jail for twenty-four hours, when he did get as much bread as satisfied his hunger for that day, as well as having his hair closely clipped, which had got rather disordered since last his poor mother's kindly hand had lopped off the few locks she thought interfered with his usual tidy appearance.

But external were not the only changes in poor Johnny; he made some acquaintances in jail, to whom he was glad to tell his forlorn condition; they were not, like him, in for a first offence; they were old hands, and felt quite repaid for the slight inconvenience they experienced by having made an addition to their gang, and promised he should lead a gay and merry life if he became their pupil. At first he felt this was not exactly the line of life he had planned for himself, but none other having offered, he consented to cast in his lot with the young thieves, most of them as homeless and friendless as himself. He did not prove as apt a scholar as they anticipated, and in a few days was again lodged in jail for some trifling theft. On being discharged the second time, he resolved not to join his former associates, but whither should he bend his steps? The clipped head too plainly told from whence he came, and was sufficient to prevent any feeling of tenderness or compassion for his forlorn condition. A few tattered garments were all that remained to screen him from the chill blasts of December. He wandered about some hours, when, in an obscure street, a gentleman looked round for some one to hold his horse as he alighted to make an inquiry. Johnny was now at hand, and for this slight office the stranger handed him twopence, saying, at the same time to the shivering child, "Why do you not go to the Ragged School, my boy?" This awakened a new inquiry in the lad; he had never heard of such a place, though at home he had been accustomed to attend school regularly, and he knew that if he could but find such another he might get on; he accordingly ventured to inquire where was the Ragged School? and a kind hand pointed it out in an adjoining street. What was the poor boy's amazement to see nearly two hundred as miserable creatures as himself seated at their tasks! The teacher welcomed the wanderer, heard his sad tale, placed him in a class, and when a good lady, who daily visits the school, came in, he repeated it to her; she felt there was so much honesty in the recital of his sorrows, and no concealment of his crime, that she requested the master to procure him a lodging for a week where he might be protected from falling in with his former companions, and still be able to attend the school, where one meal a-day would at least be secured to him. He soon gave so much satisfaction, that, as he was able to read his Testament, he was promoted to be a Broomer, in which capacity he would *have the opportunity of earning his bread.* These boys are lodged in a dormitory under the charge of a resident master. They are not allowed to receive pay, but carry a book, in which their services are regularly entered, and, according to a fixed scale of charges, the collector goes round to the different houses where they are employed, and collects the various amounts, which are placed to the credit of the boys.

By strict diligence and attention to his business, Johnny had in a few months a small sum laid by, and now began to think he would like some more fixed mode of life. One of the Committee had remarked him from the day he entered the school, and, having received an excellent character of him from the master, resolved to take him into his house as a page. I am happy

to say he has had no reason to regret this step, as John continues to give satisfaction, and is likely to prove a useful and faithful servant.

And now, dear reader, have I succeeded in interesting you for these poor homeless creatures? If so, I hope your interest will extend beyond a mere expression of sympathy as you lay down this paper, and that you will try and help the hands of those who are labouring so unceasingly for the souls, as well as the bodies of the thousands who are living and dying around you. If you cannot offer yourself as a teacher, you may ask others to do so. If you cannot send them money, you might collect clothes, which are most acceptable; and, above all, you can ask God to send down His blessing on the labours and liberality of those who are thus spending themselves in His service.

In conclusion, I would say, who can be associated in a work like this without being reminded of what God has told us in His Word is the state of each by nature? Loathsome and repulsive as the term may be, has not Jehovah declared that our best righteousness is but as filthy rags in His sight, till clothed upon with His everlasting righteousness, which is the fine linen of the saints.

Notices of Meetings.

SANDWICH STREET AND BRUNSWICK BUILDINGS.

THE Annual Meeting in behalf of the above schools was held on 15th April. The Rev. J. Waldo presided.

M. Ware, jun., Esq., the Hon. Secretary, made the opening statement, instead of reading a Report, which had already been printed. In the Infant School there are 115 names on the books—the average attendance being about 90. In the Girls' Evening and Working School the average attendance during the winter months has been about 70. In the Boys' Evening School about 50. The Mothers' Class meets once a month—the average attendance being about 30. Six girls and five boys from these schools obtained prizes this year from the Ragged School Union, for having continued more than a year in the same situation, giving satisfaction. Since the last annual meeting, eight boys and two girls have been taken from the schools into the Britannia Court and other Refuges; and five boys have been employed by the Shoe-black Society. No child is admitted into the Infant School until it has been visited by one of the Ladies' Committee, and declared eligible; and the children attending the Evening Schools are also well visited. They deplored the want of Day Schools. In some instances the Committee paid for children's instruction in the National Schools on their leaving the Infant School. The accommodation was small, and he was sorry that in consequence they had to restrict their numbers. In the Boys' School they had met with their share of difficulties from the turbulence of the people in the neighbourhood of the school; and on one occasion the room was set fire to; but the Committee attributed this rather to a love of mischief than any ill feeling; and they had many encouragements to persevere.

The meeting was subsequently addressed by S. R. Pattison, Esq., and the Revs. R. S. Redfern, Lawford Dale, J. M. Andrews, Esq., Joseph Payne, Esq., and J. H. Fordham, Esq.

WINDSOR AND ETON.

THE Annual Meeting of the subscribers and friends of the Windsor and Eton Ragged Schools (the former situated in an outskirt of the town called Clewer Fields, and the latter in Mill Lane, Eton) was held in the Town Hall, on Wednesday, April 23rd. The chair was occupied by H. Darvill, Esq., the Town Clerk of the borough, who opened the meeting with some pertinent remarks on the necessity for Ragged Schools, adducing statistical data in proof of his argument. The Secretary read the Report, which stated the Sunday School was progressing steadily, the main features of success being an increased number of teachers, and a more constant attendance of young men and boys, especially of the worst characters, during the past winter. A weekly meeting of the mothers and elder girls, to the number of fifty, was held, at which articles of useful clothing were made, and, when completed, sold at half the cost of the material. A Penny Savings' Bank was working well. The pence came in in small amounts, and, though it had only been in existence a few months, nearly £10 had been invested. An Evening School, for instruction in Reading, Writing, and Arithmetic, had been carried on during the winter, chiefly by voluntary teachers, and had been useful to the most neglected of the scholars. Lectures to the labouring classes had been delivered weekly throughout the winter, and large and attentive audiences of working men had been gathered. Lectures, illustrated by the magic lantern, and by the excellent diagrams of the Working Men's Educational Union, Biographical Sketches of working men who had risen to eminence by their own exertions, and Readings from Uncle Tom's Cabin, were very popular. Many of these Lectures had been furnished by the "Berks and Bucks Lecturers' Association;" a Society formed for the purpose of sending libraries, newspapers, and educational lectures into villages, and whose labours have been very successful. On Sunday Evenings a religious service had been commenced, of which one result was noticeable, that many had thereby been induced to commence regular attendance at stated places of worship. The branch of Ragged School work which the Committee desired to establish was an Industrial School, for the necessary support of which the Report concluded in making an earnest appeal.

Papers, Original and Selected.

THE BOYS' REFUGE, WHITECHAPEL.

As we wended our way towards Spitalfields, some weeks ago, passing out of Artillery Lane into Union Street, with that fine old church full right in front, which, built by Inigo Jones, has rung out the Christmas chimes, the joyous notes of more than one Peace Jubilee, as well as tolled the knell of tens of thousands during the last hundred years, a stout woman, stepping off the curbstone and coming alongside, said, "Take care of your handkerchief, sir; a gentleman is behind you!" We instantly comprehended the warning, and putting round one hand, we found that the corner of a silk kerchief (which has often proved a trusty friend, as a wrapper and respirator in London streets by night) was hanging temptingly out of our coat pocket. So, thrusting it back into safe obscurity, we glanced to one side to find out who the "gentleman" might be who had all but withdrawn the handkerchief without leave. Stepping past us, we saw the figure of a youth, in point of age about 16 or 17 years old, of stunted growth, but a man in self-possession and daring. With a small greasy cap set over beetling brows, with the back of the head, phrenologically speaking, with very large developments of the baser propensities, with a coarse jacket and dirty linen trousers, drooping raggedly over a bad pair of shoes, and with hands thrust deep into the empty pockets, this "gentleman" and juvenile thief, with a side glance directed towards us, and a visible consciousness that he was observed, and yet was safe, passed on before us. As we came up in front of the church, he turned across the street towards the east, and believing that he was no longer observed, he turned round, and, unexpectedly to him, we looked him full in the face, and marked the hardihood and precocious cunning of this apt disciple of the "Jew Fagin" and Whitechapel school. We were about to visit a Refuge and Reformatory, and while there, and ofttimes since, we thought with sadness of the many like this youth, who have passed the age when they could be admitted to such an institution, and have arrived at a stage of habitual depravity which so generally makes the downward course to be one of fearful rapidity.

A fine wide street, running from Whitechapel, and passing right through Spitalfields onward towards Shoreditch, is one of the more recent improvements of the locality where we now stand. Two churches are in view; the one in the parish of Whitechapel, where for several years, with Irish fervour, Hugh Allen has ministered instruction and comfort to the poor, from the fulness of a living gospel; and the other, the parish church of Spitalfields, into which a new rector has lately been introduced, bringing with him the regrets and blessings of many of his old Chelsea flock, and entering on his work with an evangelical fidelity and zeal which promise ere long to fill up the long desolate pews of that capacious pile.

On a piece of ground lying between the two churches, from which has been swept away a number of houses as cracked in their reputation as they were dilapidated in their roofs and walls, stands the Boys' Refuge which we are about to visit to-day. The situation at present is one of the most airy in the east of London. Indeed, this is a very healthy

district altogether, notwithstanding its teeming population, and of this ample proof has been furnished during the two last visits of cholera to the metropolis. The "Boys' Refuge" (for such is its title emblazoned in large letters in front) has been erected a little way back from the road, and the frontage ground not having been yet purchased for building, this home for the homeless presents itself to the view of all that pass by. A lofty wall conceals the interior, but we ring the bell vigorously, and immediately a boy with a face flushed with exercise opens the door, and, shut out from the busy world for a while, we find ourselves all at once in the midst of a noisy group, who are swinging round a central lofty pole, in merry gyrations, pursuing one another with feet uplifted, amid shouts of laughter. A red brick building is before us, and so exchanging a few kind words with the sportive boys, we cross the yard, and are welcomed by the governor. This is one of the right men in the right place, and without such men Ragged Schools, Refuges, and Reformatories, can never be successful. The governor and teacher are at present combined in one person, but the increased number of the inmates, now about 100, will render it necessary that he should be freed from teaching, at least in part, by a suitable assistant.

Standing in the neat parlour and office in one, we begin our examination of the register, in which the name of each boy, together with that of his father, as well as the period of his entrance or departure, is recorded. Most of the inmates are of English parentage, while some are Irish, and a few are Scotch boys. In some, perhaps most cases, one or other parent is dead, or it may be the boy is absolutely orphaned. But there are others whose parents are so vile, that they have but initiated their offspring into early familiarity with vice and crime.

This institution is a Refuge, and *not* a Reformatory, in the sense in which the latter is now legally viewed, namely, as a receptacle only for those who have been convicted. At the same time, the prison brand does not exclude a boy, provided that inquiry warrants the belief that he is not thoroughly depraved. In point of fact, in the "Boys' Refuge" you find both classes receiving the benefits of the institution; and it is scarcely too much to say that each class was previously placed in such circumstances, that but for this means of rescue and deliverance, they could not fail to be criminal. Prevention thus begins its work at the very crisis of a boy's history, and for its blessed restraints on the one hand, and for the beneficent and Christian training and discipline which accompany those restraints on the other, many of these youths will, we trust, have reason to praise God throughout eternity.

As to the state of knowledge possessed by the boys on entering, we found it to be very defective. A few indeed could read *badly*, and this inexperience is found to be almost the same in its results as entire inability to read; for with this the love of reading and the habit of it cannot coexist. But the greater number cannot read, and all or nearly all are unacquainted with the first principles of religion. The average period from admission to departure is from 11 years of age to 14. A shorter time is insufficient for the completion of their education, and they cannot stay longer, unless indeed a situation is not at once provided for them. While here the boys are taught English, writing, accounts, elements of geography, and natural history. This education is reared on a Scriptural

basis, and it is to this we rejoice to know the founders and supporters look, as the secret and source of all success, whether in mental training or industrial education. "All this agency," they say, "would be exerted in vain, and the boys, although reduced to outward obedience, might remain callous and indifferent to everything that is good without divine aid. If there is one truth more obvious than another, it is that the only way of permanently elevating our degraded population is through the instrumentality of the word of God. The disease under which they are labouring is a moral disease, their other evils being simply the effects. The remedy is the Bible applied to the heart by the Holy Spirit."*

In the governor's room are the shelves of a well-filled library. There are between 200 and 300 volumes, most of them with the golden woof of pure religion interwoven with what is literary or scientific. All are the gifts of kind friends to the institution, and are given out to the boys once a week, 40 or 50 of whom prize the privilege so highly, that rarely is it found necessary to deprive them of it for a fortnight for soiling, or for a month for tearing a book. In this committee-room are two cupboards which are unlocked for our inspection; the one is filled with the boys' clothes, and the other is arranged for schedules, containing the particulars of each case.

We now pass from the committee-room, through a door opposite that by which we entered, to the dormitory, with its asphaltic floor, and its large accommodation. It is very airy and healthy. An assistant sleeps in the gallery, as a kind of night guardian, and the governor sees all the boys in bed himself, and addresses to them a few kindly words ere they go to sleep. No talking is allowed in the dormitory. When the parting light of a summer day, or the rays of opening morn, stream in upon the boys, their eyes meet, over and around the walls, words of warning, wisdom, and love. Thus in one place hangs the card with the inscription, "Swear not at all;" on another, "Every one of us must give an account of himself to God;" on a third, "The eyes of the Lord are in every place;" and on a fourth, "It is good for a man to bear the yoke in his youth."

As to the mode in which a day is spent here, let the governor himself inform the reader:—

"The boys in the Refuge are called at a quarter before six in the morning; each boy must be in the school-room at five minutes past six, to receive the key of his private drawer, or he loses it for that day. Those employed in the tailors and shoemakers' shops immediately proceed to clean their shoes and wash their faces and hands, as they do not go into work until half-past six (the carpenters go to work at six, and therefore wash after breakfast), they then go into the workshops until a quarter past eight; the boys then have breakfast, and the remainder of the hour is devoted to play and recreation. At nine they assemble at the ring of the bell in the school-room, when after an inspection to ascertain if each has his cap, etc., safe, they join morning worship, after which all remove to their respective classes, and school commences. At a quarter past ten the more advanced scholars return to their respective workshops, the others remaining until eleven; they then join their companions until a quarter before one, when the bell is again rung, each boy again washes himself for dinner, which is ready at one, after which the remainder of the hour is devoted to play; at two they again reassemble in their workshops (except the younger boys, who have two hours' school) until four. They all of them then leave work and

* Statement of the Boys' Refuge for the Prevention of Crime. Layton, Fleet Street, 1854.

enjoy themselves at play for a quarter of an hour, except those who are engaged in the tailoring department, who are allowed an additional quarter of an hour—the position of their bodies and the sedentary nature of their employment requiring more exercise and relaxation; they remain at their trades until six, when they are called to their last meal, after which they are formed into classes, and school again commences, and continues until half-past eight, during which time they alternately leave in companies to wash themselves. This occupation is placed under the care of one of the elder boys, who is responsible for the waste of soap, the cleanliness of the boys, etc. They then join evening worship, and prepare for bed. Thus endeavour is made, as much as possible, to give no time for idleness, every part of the day being occupied in something useful."

Passing from the dormitory, we next enter the large school-room, which is used as the dining-room also. Among the objects which are here prominent are a clock, a pendant globe, the benches at which the boys both write and draw—and which are suddenly transformed into dining-tables—and last, not least, a large card containing the names of those who have received "good conduct tickets"—similar to what we saw at the Redhill Farm School. Here also are cupboards exceedingly convenient and useful, containing a drawer for each boy, of which he holds the key for the day, giving it up to the governor in the evening, and keeping therein his own little books and property. We were struck by the thorough and quiet orderliness of the whole establishment, and we saw illustrations of it in the mode on which school affairs are managed. One boy has charge of the cupboard, and is held responsible to see that the school books are right, a second looks after the supply of ink, and a third attends to the copy-books.

We now pass into the kitchen, with its brightly polished kitchen range, and the large soup kettle on a clear fire, and with the shining tins and plates neatly arranged around. But what kind of food is prepared here? Come with the governor along this dark passage, and enter the store room with us, as he throws open the door. Here are large bins or chests with lids, in which you see ample stores of cocoa, flour, rice, potatoes, and bread. Here, too, is the patent bread cutter, by which in rapid succession the portions assigned to each lad are got ready, as the hour of breakfast, dinner, or supper draws near. Ascending a stair from the passage outside, we find ourselves in a clothes store. Here are the Kilmarnock caps for the boys, which are worn daily, and also two suits of clothes for each, the one superior to the other, worn at church (when we are told of the new rector that "the boys understand every word of the sermon"), or on going out of the establishment. Here are clothes quite ready for the future young sailor; the pea jacket, the white or blue trousers, the blue shirt and cap, all suggestive of the juvenile "Jack Tar." Downstairs is the mangling-room or stock-room. The washing of the establishment is done out of doors, and costs for the 99 inmates now present, about £1 4*s*. per week.

Returning to the kitchen, let us see the preparations made for dinner. Here in the scullery is an immense copper filled with soup or broth, in which float many tempting pieces of beef. This boiled meat is to be kept till to-morrow. The dinner to-day consists of soup and bread. One detachment of boys assist the cook in filling up the tins with their appointed portions of soup, while another brings the bread from the store-room. Entering the school-room we find the mass of boys ranged around the tables, and when the food has been all brought in, a blessing is asked, and having

dispatched the meal with a will, thanks are offered in a sweet song of praise. And now that the boys are all here, let us ask them some questions.

"Who is it that puts good thoughts in our hearts?"—Answer, from many, "The Holy Spirit." "Is the heart by nature good?"—"No, sir." "What does the Bible say about it?"—A good number, "The heart is deceitful above all things, and desperately wicked." "Can you tell me of any promise about a new heart?"—Answer by several, "A new heart will I give you." "Any prayer for a new heart?"—"Create in me a clean heart," etc. "Is it only sinful actions which God takes notice of?"—"No, sir; of bad thoughts, too." We then ask questions, and receive most satisfactory answers on the subjects of the atonement, faith, repentance, brotherly love, forgiveness of enemies as illustrated by Christ's example; and by giving the characteristics of each, the names respectively of Noah, Moses, Joshua, Gideon, Samuel, Saul, David, Solomon, Jeroboam, Elijah, Elisha, Judas, Matthias, and Paul, are called out in rapid succession. We close the examination by proposing some *sums* in arithmetic, which are speedily solved, and by asking some questions on astronomy, the answers to which show a fair acquaintance with the Copernican system.

Last of all, let us now pay a visit to the INDUSTRIAL HOUSE. This has been recently added to the institution, and contains three spacious and airy shops for carrying on the respective trades of carpentering, shoemaking, and tailoring. It is by this arrangement that the Committee have been enabled to increase the accommodation of the Refuge to 100 inmates, a number as large as ought to be under one management, if the *family* system, so important in its happy and hallowing influences is to prevail. We observe, from a printed appeal put into our hands by the governor, that "while up to the present time the current expenses of the institution have been met by the kind liberality of the public, the Committee do not feel justified in applying the income to building purposes," and they therefore ask for aid to the special fund of £500, necessary to defray the amount expended on the INDUSTRIAL HOUSE. It is all the more important that they should be generously helped in this matter, as the ordinary expenses of the Refuge are very heavy (last year, with numbers varying from 60 to 71, the amount was nearly £1,450), exclusive of £256 expended on painting, cleansing, and paving, and the Committee have "to their power, and beyond their power, been willing of themselves." Around this place seem to float the soft, sweet memories of a Fowel Buxton, whose spirit still lives in his sons, one of whom is an active supporter and constant visitor; and here, too, the honoured family of Hanbury finds its living and generous representative in one who may be regarded as the father and founder of the institution.

We pass through the carpenters' shop, thence to the shoemaking and tailoring departments, and in each find a busy troop of young tradesmen, under experienced masters. Orders are here executed for parties out of doors; all the shoes and clothes required by the establishment are here made, and there are a goodly number of articles on sale. The young tailors not only present their "list of prices" for school suits, but for "gentlemen's plain clothes" and "liveries," and, as there is a veteran cutter at their head, who watches closely the sewing, and as the cloth supplied is of a superior description, we shall run the risk of being charged with interfering with "legitimate" trade, by presenting their "list:"—GENTLEMEN'S PLAIN

CLOTHES: dress coats, from 30*s.*; frock coats, silk facings, 30*s.*; over coats, 27*s.*; waistcoats, 7*s.* 6*d.*; dress trousers, 20*s.*; fancy trousers, 16*s.* LIVERIES: A suit for footman, with gaiters, 72*s.*; ditto, coachman, 84*s.*

Finally, as to results, the governor reports of 62 boys at the close of the last year in the Refuge, that, "during the year, 22 have been sent to sea, 11 have been bound apprentices, 10 have been restored to their friends, 5 have left the institution irregularly, 3 provided with situations as servant boys, 2 have died during the same period" (both of decline, and after long illnesses), while 62 were admitted. "To those," adds the master, "who are sent to sea, the Committee gave, as outfit, two suits of clothes, hammock, vest, and all the things that are requisite; to those bound apprentice, two suits of clothes, a Bible, and a premium of £5. *It is with gratitude* to Almighty God I am enabled to state that most of them are doing well, are obedient and attentive to their masters, and acting with credit to themselves and the satisfaction of all. Of those who are sailor-lads, it is pleasing to see them, when they come on shore, paying a visit to their old companions, and enjoying with them a swing and other amusements—the happy remembrance of former days." As to the suitableness of the Refuge to the class received, we are further told of the 71 who were inmates at the beginning of this year, "23 are orphans, 17 are fatherless, 9 motherless, 8 have been deserted, and left to wander in the streets, and 14 have both parents living."

There are further pleasing facts as to the spiritual and moral reformation of these youths, and copies of letters from several who had been in the habit of robbing their parents, together with one written by a boy to his brother in prison, giving encouraging evidence of genuine repentance toward God, and of unfeigned faith in the Saviour of sinners.

For an institution began in such a generous spirit, sustained by such unflagging earnestness, and all the details marked in its management by such Christian wisdom and love—we cannot but anticipate under the divine blessing, a long career of usefulness. The "Boys' Refuge" is one of "the free sights of London," which could not disappoint any one who has an eye for the morally beautiful, and a heart to exult in the regenerating power of the truth and Spirit of God.

THE CLASS JUST ABOVE THE RAGGED NOT OVERLOOKED.

IN referring to the condition of our juvenile population, it may be interesting to briefly advert to the origin and progress of a plan, which is in operation in Manchester, for educating the children of the poor in that city. It is connected with the Mission, to a certain extent, and is in strict conformity to its rules and principles; but none of the Mission funds are appropriated to the work.

Some few years ago, it occurred to one of the Missionaries, that something might be attempted towards bringing these children under daily instruction, in the many schools which exist in Manchester; and after much consideration, he adopted the plan of inducing the parents to pay a penny a-week for each child, on condition that the residue of the school fees should be paid by other means. The plan succeeded, and the number of children increased, until he had upwards of 300 receiving instruction. The fund from which the school fees were paid was raised by subscription for that purpose. One friend, who had contributed, thought that the plan might be considerably extended.

He requested a few persons to meet the Missionary at his house, and the result was a determination to extend it. Subscriptions were promised, and the friend referred to, undertook the management of the fund, and the general supervision of the whole matter. It was considered that the best instrumentality to be employed, in selecting the children, would be the City Missionaries, and the three following Rules were agreed upon, with the clear understanding that they were to be regarded as unalterable, namely—

1. "Such schools only to be used as acknowledge and teach evangelical doctrines and duties."
2. "In every case, the parent or guardian of the child to choose whether the child shall be sent to a Church of England, or to a Dissenting School."
3. "Such parents only shall be assisted, as will undertake to send their children to school decently dressed and clean, and in all cases to pay, at least, a penny a-week towards the cost of such child's education."

A conference was held with the Missionaries; the plan was explained to them, and each Missionary (at that time there were seventy) was authorized to select ten of the most suitable children in their respective districts, and send them to such schools as their parents might desire, consistently with the three rules laid down. *The children considered eligible are not those of the very lowest class—these are suitable only for Ragged Schools, and would deteriorate the character of the Daily Schools, if admitted to them;* neither are they the children of shopkeepers and small tradesmen, who can, and who should, pay entirely for the education of their children; but they are the children of mechanics and workmen, who desire that their children may be educated, but who really cannot generally pay more than a penny a-week.

Many very interesting cases might be mentioned of good that has resulted both to the children and their parents, if time and space permitted. The plan commenced with 700 children, in addition to the 300 recently mentioned; but through the liberality of five gentlemen, who have already undertaken to pay for 100 children each, and other contributions, the number has been augmented to 1,400. One or two congregations are acting on the same plan with their own schools, so that in a very short time there will be 2,000* children receiving instruction in this way. In some cases the parents pay more than a penny a-week. The expense is much less than would be supposed. It is found, practically, that children do not attend school more than from 40 to 42 weeks in the year; and, taking the average of the children, infants, girls, and boys, it is found that 5s. 6d. per annum, besides the proportion paid by the parent, is sufficient for each child. Thus the moderate sum of £27 10s. per annum, will pay for the education of 100 children; and, consequently, the comparatively small amount of £1,375, annually, would be sufficient to educate no less than 5,000 children. It is not easy to imagine how such an amount of money could be expended so as to accomplish a larger amount of practical good.

Without dwelling at length on this subject, it may just be observed, that one great advantage of this plan is, that the whole of the money contributed goes direct to the object. Not a shilling is expended on bricks and mortar, or the payment of mere machinery. It employs schools already in existence, and there is educational machinery and school accommodation in Manchester, equal to a much larger number of scholars; and to all such schools these children are a boon. Without going at all into the subject of education, on which differences of opinion exist, it may be observed, that the education these children receive is substantially religious, and in strict accordance with

* Since the above was written the number in actual attendance is 2,600.

the great object of the Mission. It is proper to add, that though this plan has been hitherto worked through the City Mission, and each Missionary has now the power of sending twenty children to school; yet, if the subscriptions continue to increase, so as to allow of a still greater extension of the plan, which seems probable, the selection of the children will not be confined to the City Missionaries.

THE HULL RAGGED AND INDUSTRIAL SCHOOLS.

THE mightiest and most enduring works in the natural and the moral world are usually humble in their origin, and gradually in their progress. The little mountain-rill over which the traveller may skip, unconscious of its future destiny, is perhaps the incipient river, which miles away, widens and deepens, until at length it becomes a main feeder of the ocean, and prime mover of a nation's commerce.

The tiny coral insect, in the deep waters of the Pacific, silently and gradually executes a work which the whole of Britain's resources, with her legions of workmen, and unrivalled transport service, would fail to equal in magnitude or stability.

So is it more especially in the moral world. A few fishermen on the little inland sea of Gallilee, left their nets to become fishers of men, and commenced a mission of evangelization, which will go on, increasing and extending, until every child of Adam shall become a son of God and an heir of heaven.

And thus quietly and progressively has the Ragged School movement been working its way out of obscurity, and the spark, fanned by Him who "will not quench the smoking flax," has at length burst into a flame, sufficient to attract public attention by its brightness, and to direct sincere workers into their path of duty in this direction.

Such also, we are thankful to say, has been the case with Ragged School operations in Hull. Little did she think, who gathered the first bare feet on the cottage floor in Mill Street, and trained those youthful wanderers in the way to heaven, that she was then founding an institution which should hereafter enjoy the patronage of the rich and noble of the land, and, by the blessing of God, would be instrumental in the salvation of hundreds, and perhaps thousands, of wretched outcasts. When hidden facts are brought to light, and the reserve which female modesty throws around even her works of mercy has been laid aside, it will be found that woman's heart originated, and female exertions were the first used in this noble enterprise. Nearest to the cross, first at the sepulchre,—in the prison and the hospital, in cottage visiting and in Ragged School teaching,—ever art thou, O woman, foremost in every self-denying labour of love! At some future time we may be permitted to chronicle the deeds performed in this good cause by the Lydias and Marys of Hull. For the present, however, we can but compile our history of the rise and progress of Ragged Schools in Hull from the materials in our possession.

Many years ago, when a "Ragged School" was a new thing and a wonder in the land, a band of zealous young men, impressed with the destitute and degraded state of the children in Mill Street and the neighbourhood, opened a school in a room, kindly lent for the purpose, where, on Sunday evenings, the most forlorn and vicious children were gathered together and instructed in the blessed truths of the gospel of peace. Many were the difficulties encountered,—numerous were the "larks" attempted by the more mischievous of this unruly clan, such as extinguishing the gas, breaking the windows, turning the singing of hymns into the various ballad songs of the day, and other troublesome freaks. But, by a prayerful anxiety to do good, and by that

kindness and patience only learned in the school of the Redeemer, order and decorous behaviour were established, and the "Missionary School" as it was called, began at length to be a comfort to the teachers, and is a blessing to the taught.

Shortly, evening classes were established twice a-week, where reading, writing, arithmetic, and the elements of geography, were taught at each meeting, which was opened and concluded with singing and prayer, and the reading of a portion of God's word, when the conduct of the scholars was sufficiently serious and orderly for such a proceeding.

But it was felt that the benefit was small, when the instruction given on the Lord's day was counteracted by the influence and examples placed before the children during the week.

By and by, news came from the north that Mr. Sheriff Watson of Aberdeen, had established Industrial Schools, which were found to be both useful and prosperous; in fact, were bidding fair to supply the want of the age. Public attention was roused, and admiration expressed at the result of this bold experiment. If at Aberdeen why not at Hull? was the question proposed.

The able editor of the "Hull Packet" entered into the spirit of the new movement, and from time to time urged upon its readers the desirableness, nay, the necessity of adopting some such scheme for improving the condition of the "dangerous classes" of the town.

The earliest steps publicly taken in this extended movement, were at the close of the year 1848. In the spring of 1849, two meetings were held in the Mansion House, at which it was resolved to establish schools for destitute children of both sexes; committees being at the same time formed to carry the resolutions into effect. Great difficulty was experienced at the outset, in obtaining suitable premises for the schools. At length, after much inquiry and anxious deliberation, the Committee resolved upon the premises now occupied by them in Mill Street, and purchased three dwelling houses, offered on reasonable terms, adapting them by alteration to the requirements of the school. By this means they obtained schools for the reception and training of nearly 200 children of both sexes, and a permanent residence for the matron and workmaster. Besides the school-rooms—which are large, light, lofty and well-ventilated—the premises contain a committee-room, two bath-rooms, a kitchen, two parlours, a store-room, two bed-rooms, three workshops, wash-house, smiths'-shop, two small yards, and other conveniences. The cost of these buildings, with alterations and fittings, was £765; and the schools were opened on the 1st of May, 1849, with 33 scholars, carefully selected from the most destitute classes of the community. This number was gradually increased until the alarming outbreak of cholera in the town, the fatal prevalence of which disease in the immediate neighbourhood of the schools, tended very seriously to check their onward progress, and rendered it advisable to increase the number of scholars.

At the end of the first year, the schools contained 70 children, and the number has been gradually but cautiously increased,—the greatest care being necessary to select only the utterly destitute, to receive the benefit of this institution. During the year 1850, 78 boys and 39 girls appeared upon the books of the school,—of whom, when admitted, 49 boys and 34 girls could neither read nor write.

During the third year (1851) the number of children on the books was 90 boys and 44 girls. As an evidence of their industry, the report for that year states, that the boys had made (entirely or in part) 23 blouses, 23 jackets, 45 pairs of trousers, 12 waistcoats, and five cloth caps for their own wear; 27 door mats for sale, and five large mats to order. The girls had wholly made for their own use—38 frocks, 26 pinafores, and upwards of 40 other articles of wearing apparel. They also made 38 striped shirts for the

boys, several linen shirts to order, and nearly 300 small articles of household use for sale. At the fourth annual meeting, in January, 1853, presided over by the Earl of Yarborough, the Report showed upon the books of the school, 94 boys and 58 girls, being an increase over the previous year of 4 boys and 14 girls. A Week-night School also had been opened for children of a larger growth, who were employed during the day. These schools from the first have continued to the present time to be well attended, and with very beneficial results.

During the fifth year of their existence, (1853) these schools admitted 117 boys and 71 girls, being an increase of 23 boys and 13 girls over the number of the previous year.

The Sixth Annual Report of the Committee is peculiarly interesting. It states that, during the previous year, they had been making strenuous exertions to obtain funds, to enable them to erect more suitable school premises—and the list of subscriptions at that time amounted to £1,100. Here we perceive the dawn of the third period in the history of the Hull Ragged and Industrial Schools.

During the sixth year (1854) 108 boys and 63 girls had been entered on the books of the school. Many pleasing instances of outward and visible reformation had occurred, and on the whole, the behaviour of the children had been most satisfactory.

In the seventh and last year (1855), the number of boys received was 90, and of girls 76. And now the providence of God seemed to urge the Committee to seek, and to direct their steps to some new locality. During the past year, numbers of applicants had to be refused, both on account of the want of funds, and also of accommodation. In a leading article of the Hull Packet of the 1st of February in this year, it is urged that one of the great objects of the institution—that of industrially training the children within its walls—cannot be effectually carried out in the limited space now at disposal for such a purpose. There is no play-ground, either for girls or boys, attached to the present schools,—nor is there any possibility of obtaining one. Some few of the children are the offspring of abandoned and cruel parents, and others are at the mercy of profligate and harsh relatives or neighbours; and in these cases, as may well be supposed, the good that is effected in the school by day is undone at night; yet nightly shelter cannot be offered to any poor child thus miserably misguided and even maltreated,—for there is no room for dormitories in the Mill Street Schools. Furthermore, it is found that the advantages obtained by placing the schools in the very midst of the dwellings in the most degraded and abandoned of the town, by no means compensate for the hindrances to improvement on the part of the children, over whom a pernicious influence is exercised by the vicious and profligate inhabitants of the quarter in which the schools are situated.

As this institution has gone through seven years of probation, having finished its apprenticeship with great credit, proving itself an accomplished workman in the cause of reformation, and being about to commence business on its own account, in a new locality, and in the commodious premises now being built, under the patronage of the Earl of Shaftesbury and the most distinguished gentlemen in the town and neighbourhood, it may be well to take a brief and summary review of its past operations, in order to advance its claims on the increased support of the public. During the period of their existence, these schools have received 670 children, of whom, when admitted, nearly 500 could neither read nor write. These have been taught, in a greater or less measure, both to read and to write; and more than this, they have been trained into habits of order, cleanliness, and industry. In proof of the latter fact, we may state, that about 180 of the boys have been employed in tailoring, mat-making, gardening, paper-bag making, etc.—and in

addition to the mats, bags, and other goods disposed of, they have earned for themselves 800 articles of wearing apparel, partly made by themselves, out of cast-off clothing given to the institution by individuals who take an interest in promoting its welfare.

Of the girls, about 140 have been employed in sewing, knitting, and household work, and the rest in learning to sew. During the time mentioned, the 140 girls have earned 700 articles of wearing apparel, made by themselves, principally out of cast-off clothing. They have also made 90 shirts for the boys, together with about 400 dusters and glass-cloths to order. Many of the children, both boys and girls, having obtained situations on leaving the schools, have performed their duties with credit to themselves and satisfaction to their employers. A very pleasing and encouraging incident in proof of this, deserves to be recorded.—Rewards having been promised to those children who went to situations from the schools, and remained in them for the whole year, no fewer than eight had deserved the distinction, by fulfilling that condition. Moreover, these schools have been of incalculable benefit, in a moral point of view, to the neighbourhood in which they are situated and to the town generally. Who shall estimate the amount of good resulting from the seven years' unremitted and gratuitous labours of the Rev. J. Deck, who, in the capacity of chaplain, has most kindly officiated in the schools, week after week, from the commencement? Shall the seed thus sown, though for the most part on thorny or on rocky soil, be unproductive? We are assured it will not, but will return, as "bread cast upon the waters," though "after many days." Nor shall the spiritual instruction fail of effect, which is from time to time imparted by the lips of self-denying Sunday teachers, who, though amidst many and great discouragements, yet "sow in hope;" verily, even "they shall reap if they faint not."

One great feature in the management of these schools, which must recommend them to the favourable regard of the community, is that of strict economy. Whilst it is admitted, both by visitors and the children themselves, that they have a sufficiency of food, yet the dietary expenses are only 11*d.* each per week, or £2 7*s.* 8*d.* per annum; and to the total cost to the establishment of each child is but £4 10*s.*: whereas the expense of maintaining each child in the schools of our thrifty and economical brethren in Scotland is about £8 per annum. Mr. Sheriff Watson, in a letter to the Committee, congratulates them on the result of their management, whereby so large an amount is saved. It may be interesting to the public to peruse the bill of fare.—For dinner, twice a week (Wednesday and Sunday) three ounces of bread and three-quarters ounce of cheese. Suet dumpling and treacle twice a-week (Monday and Friday); soup and bread three times a-week, (Tuesday, Thursday and Saturday) in the proportion of twelve fluid ounces of soup, and three ounces of bread. Average cost of dinner for each child, 5½*d.* per week. For breakfast every day in the week, three-fourths pint of milk and water, and three ounces of bread for each child Supper every day, except Saturday, two ounces of bread: cost of breakfast and supper together, averaging 5½*d.* for each child.

By the new arrangements, which have originated with Mr. Henry Liddell, one of the Hon. Secretaries, (whose rare executive talents, and devoted attention to the interests of the schools cannot be too highly appreciated) will reduce to some extent even this low average of cost. This scheme—which however cannot be carried out until the establishment is removed to the new premises—consists chiefly in dividing the children into four classes, advancing step by step, according to merit and other qualifications. But as this plan may undergo some modification before its final adoption, we shall reserve further remarks on some of the admirable features which it possesses, until a future period, when we hope to notice the capabilities and prospects of the new schools, the foundations of which have been laid under such

favourable auspices. In the mean time we would urge the claims of this institution upon the sympathy and support of the public. We would ground our appeal on the foregoing statistics and details, which have been compiled for the most part from the valuable and interesting reports, prepared (with the exception of the first) by Mr. H. J. Atkinson, the indefatigable Hon. Secretary. We have referred to instances of the positive good accomplished by these schools; particular examples of which could be cited, and names given, were it proper to do so. The industrial habits of the children may be gathered from the details we have given above, and more especially from a visit to the schools themselves. And indeed we are sure that, were the working of this institution better known by personal inspection, its advantages would be so well understood and appreciated as to need no further appeals for support. And to those, if any, of our readers, who are influenced by no higher motives than saving of expense, and with whom £ *s. d.* are the "good, better, best" of their benevolent exertions, we will descend to their lower platform, and argue on the score of cost.

According to the criminal statistics of the country, published and circulated, and patent to all, we find the maintenance and training of a criminal costs from three to six times more than the training and maintenance of a ragged school child. So that it actually costs much more to allow a child to become a thief or a murderer, than it does to train him "in the way in which he should go."

But can we, dare we, think of such institutions only as a means of saving so much money to the community, or to the country? We cannot, we dare not. When the festering moral sore displays its loathsomeness before our eyes, threatening to spread like a plague amongst the masses of our countrymen, surely we shall instantly remove the victim to the hospital provided, where a course of treatment suited to the case, shall restore him to moral health and soundness,—thus, not only healing the sufferer, but preventing the spread of the infection. But these moral hospitals must be supported. They need the notice and the sympathies of the people. They need Sunday teachers; and what more interesting occupation to the Christian man or woman, than to watch the budding of right perceptions in the minds of these hitherto neglected children, and to train the young shoots of their inquiring faculties into the pleasant paths of cheerful duty. And what a reward may each teacher hope to receive, when these sapling energies, trained by them, shall grow up as flourishing trees in the midst of the community, bearing also, as many of them may do, the precious fruits of a holy life.

TOWN AND COUNTRY REFORMATORIES.

The Lord Mayor presided the other day at a public meeting at the Mansion House, on behalf of the Metropolitan Reformatories and Refuges, of which the objects was to invite attention to the unsatisfactory contrast between metropolitan apathy and provincial activity in the reformatory movement. The example will operate so far beneficially, we hope, upon the local authorities in various parts of London.

It does not, however, appear that the Mansion House speakers made any attempt to account for the contrast between town and country in this matter, or that they entertained any clear ideas how they might lessen it, except by calling upon their audience to subscribe. Upon statistics of crime, prison discipline, practicability of reformation, dwellings of the poor, workhouse schools, ticket-of-leave system, national education, and similar topics, much was said, and well said. Nevertheless, the discussion of such subjects, and

even the raising of one or two thousand pounds, will not materially better the prospects of the Metropolitan Reformatories, unless those who aspire to be their champions should address themselves to the peculiar difficulties with which they have to contend, and to the nature and weight of the objections that oppose their success.

We apprehend that one principal reason why the London Reformatories languish for want of funds is because they one and all are compelled to appeal as suppliants to the self-same general public, instead of being in a position to receive assistance, as a right, from the inhabitants, especially the parochial authorities, of the several localities in which they happen to be situated. Once let a spirit be aroused in each town district, similar to that which now animates many a county, and we shall have reason to hope that the debts and perplexities of the existing Metropolitan Reformatories will soon come to an end. At present, it is plain that there is no such spirit in any London borough or parish. Quite recently, indeed, the governors of the poor of St. Pancras have distributed £50 among its various ragged schools. But why should not a parish like St. Pancras found and maintain its own Reformatory? It does so happen that one of the best of the metropolitan Reformatories is situated in St. Pancras, and the parochial clergy are understood to be zealous in advocating its cause. Nevertheless, it is also understood, the obtaining of funds depends mainly on the untiring energy of one individual, and this involves, of course, the grand difficulty which has baffled so much similar effort.

It is in these cases the question arises of that comparative fitness of country or town for the purpose of the experiment, as to which so much has been lately said; for, if it be really true that "you must have these institutions in the country, and not in the town," why, then, let this enthusiast and his metropolitan colleagues be at once told to step aside and make way for the Middlesex magistrates, who already have secured "a Committee and a site." But let us first examine on what grounds the now prevalent dictum of the superiority of a country establishment rests.

Country air, we are told, is fresh and pure, and country scenes are calm and invigorating. City air, on the contrary, is foul and unwholesome, and city life is exciting and unnatural. City occupations are sedentary and unhealthy. Agricultural labour is the great panacea. "The surplus population of our great towns," we learn from a recent writer, "must be converted into honest countrymen." To this it is added that there is less power of detention in a city. Furthermore, it is alleged that a reformatory farm affords the only reasonable prospect of turning the labour of the inmates to profitable account.

All this may sound fair enough, but we cannot help thinking that it is talk more befitting a pastoral poet than a practical philanthropist. Granted that an invalid is often benefitted by removal to the country—is that any reason why country air is indispensable to those whose squalid aspect and emaciated frames are the result rather of bad and insufficient food, and of a vicious mode of life, than of specific disease? Of course, we shall not dispute the sanitary advantages of such places as Redhill and Mettray; but we are by no means disposed to yield the point that a city is necessarily unhealthy. The most recent cholera investigations have taught us to anticipate great results from an improved water supply; and in these days, the science of sanitary reform is making such rapid advance, that we surely need not double our apprehension about the health of our vagrants, just as we are beginning to see cause for being less timorous about our own. But we are quite willing to rest our opinion of the matter in hand upon the readily ascertainable fact of the marked physical improvement of the inmates of any metropolitan institution. On sanitary grounds, there is far less reason for removing the reformatories into the country, than there is for removing the hospitals.

We do not undervalue the advocacy of agricultural labour as a superior means of developing the bodily frame. But wherefore, then, we would ask,

this provision that we read about for pursuits other than agricultural, even in reformatory farms? Why this tailoring, shoemaking, carpentering? Even if recourse were had to these occupations merely to supply the farm lads with boots, shoes, and tables, we should urge that it is not worth while to forego such alleged advantage as to health for so small a pecuniary gain. It is likely enough, however, that it is no gain at all, and that the articles might be got cheaper and better from wholesale houses, especially if it be admitted that the boys might be more profitably employed on the farm. And if this be not admitted, what becomes of the argument about the greater remunerativeness of agricultural labour? The real fact is, that town lads are frequently found to take unkindly to agricultural labour, and, therefore, have to be provided with a town occupation. This being the case, we think it better that they should stay in the town.

Neither do we lay much stress on the necessity of removal from "former scenes and associates," as a reason for consigning all our young scapegraces to the country, seeing that their admission into a town reformatory is of itself such a removal. At any rate, there is no more reason on this head for removal from town to country, than for removal from one town to another. Of course, the country is in some respects a pleasant place after the town. But so is the town after the country. What would be said if we were gravely to recommend the sending of rustic offenders to town, on the score of a wholesale reaction from the dull monotony of their former life? We say nothing now about the ultimate destination of these troublesome youths. That must stand over for the present.

Next let us notice the objection that there is less power of detention in town than in country. In either case it has surely hitherto been the boast of reformatory institutions that bolts and bars are dispensed with. It has been thought that a great moral effect is thus produced. "But Government will require some security on this point before sentencing a boy to these places." Then let Government, and Middlesex magistrates, too, have their security, and their own establishments to insure it. We do not desire to see the metropolitan institutions taken in hand by Government. To voluntary effort belongs the main credit of initiating the movement. Let the voluntary system have fair play and scope to test its efficacy, side by side with compulsory measures. We here repeat our suggestion, that the latter (compulsory) system should be tried for the country, and the former for the town. Each may learn something from the other, and the public will have the advantage of a double experiment. Perhaps it might be well to aid each voluntary effort by a grant, or even by a parochial rate, dependent upon the proved efficiency of the institution assisted. As for bolts, and bars, and high walls, it is very clear that we can, if we please, have them as easily in Smithfield as at Redhill. It does not appear, however, that at the latter place they are thought desirable, and we even read of occasional visits to friends in London. To be sure, we are given to understand that when a lad does abscond he is certain to be captured before he has got very far—of which he can but say, that if true, it is not less certain, on the other hand, that when a boy, to use his own phrase, "steps it" from a London reformatory, it is no very difficult matter to regain possession of him if you choose to take the trouble. But our suggestion is, that a London institution should have as little as possible to do with lads who are for "stepping it" as soon as they can. Let the managers of such places confine their attention to the really destitute outcast and homeless class, of whom there are plenty to be found by those who know where to look for them; and let them leave to establishments differently constituted those young vagabonds who sally forth from their parents' homes to disport themselves in the streets at the expense of society. It is worse than useless to bring the voluntary system to bear upon this latter class, and

benevolent ladies and gentlemen, district visitors, and clergymen, would do well to keep this in mind.

As to the objection to town reformatories on the score of the greater remunerativeness of agricultural labour, we do not recognize its validity, either in the reason of things, or in the facts of the case. It is quite conceivable that some way may be devised of turning to far better account the labour of lads in town than in the country. Only, as we have said, manufacturers, merchants, and tradesmen have not yet troubled their heads overmuch about the matter; in point of fact, we do not see that even Redhill, with all its prestige and appliances, has hitherto manifested any incontestible superiority in regard to their pecuniary returns. We do really believe that the advantage in this respect will ultimately be found to rest with the towns.

We have said little or nothing in this article on the positive side of the question, in behalf of city reformatories. For the present, we have been content to answer objections which have been too long permitted to pass without public contradiction.—*Examiner.*

A WISE APPLICATION OF THE COMMON LODGING-HOUSE ACT.

At a recent meeting of the City Commission of Sewers, the court adopted a suggestion of Dr. Letherby, their medical officer of health, to the effect, that the houses in a certain court, now overcrowded with occupants, should be at once subjected to the rules and regulations of common lodging-houses, which were reported upon 16th March, 1852; and that notice be given, that whenever more than one family occupy a room together, the number of inmates shall be limited to the area of 300 cubic feet as a minimum for each adult; and that not more than two persons over fourteen years of age, if of different sexes, shall inhabit any one room at the same time.

RAGGED SCHOOL REFUGES AND REFORMATORIES INDUSTRIAL EXHIBITION AND CONVERSAZIONE.

Under the presidency of the Earl of Shaftesbury, and the auspices of the Reformatory and Refuge Union, an instructive and highly interesting exhibition of articles manufactured in Refuges and Reformatories was held in Willis's Rooms, on June 19th. The rooms were thrown open in the early part of the day, when the exhibition was honoured with the presence of His Royal Highness Prince Albert, the Marquis of Breadalbane, and a large company of the nobility and gentry. So great was the demand for tickets, that the Committee found it needful to extend the exhibition to the morning of the 20th; and so numerous was the company that it was with great difficulty the articles upon the stalls could be seen. To give a practical illustration, and to add to the happy effect of this movement, many of the young artisans were present, to show the company that they were the real makers of the articles then on exhibition. We had the pleasure of making a tour of the rooms, and jotting down a few notes as we passed the various well-covered stalls, and from which we cull a few extracts for our readers who had not the opportunity of visiting this hive of industrial effort.

On entering the room, and turning to the left, we passed the secretary, with pen in hand and subscription book, ready to give receipts for contributions generously presented by the visitors. We then stood before the stall of the *Glasgow House of Refuge*, upon which the specimens of boots and gentlemen's Scotch tweed clothing gave evidence of great attention on the part of the teachers, and certainly of taste and skill in that of the pupils. A boy's complete Highland dress here attracted much attention.

Red Lodge Reformatory for Girls, Bristol, came next. In this Institution dishonest girls, under the age of fourteen years, are admitted; under twelve years would be preferred, to give time for an efficient training. On the stall was the work of these girls, which consisted of plain needlework, dolls gaily dressed, crochet work, and knitted stockings.

Next in order was the *Westminster Industrial School,* which made one of the most busy corners in the room. Here were five boys hard at work making and printing paper bags for shopkeepers. One cut the paper from the sheet into the proper size and shape; the next folded the edges and arranged the parts in order for his successor, who, with brush in hand, laid on a smooth even layer of paste and put the pasted parts together. The row of bags thus made were then handed to the fourth boy, who, by a little hand-press, printed on one side the required impression. The printer needed a helper to keep his type in good printing trim, which the fifth active little fellow did very creditably. The price for flour bags we were told was, half-pint 4½*d.* per gross, pint 6*d.* per gross, half-quarterns 8*d.* per gross, quartern 1*s.* 2*d.* per gross; half-peck 2*s.* 6*d.* per gross.

Newcastle Refuge was next represented by good specimens of shoes, a covered settee, and sets of flexible splints for broken limbs, marked 3*s.* 9*d.* for the set of 14.

The Cripples' Home is a title well chosen. This Home is for poor girls who may be crippled anywhere but in their hands and arms. The object being to teach lame and deformed girls a light business, by which they may in after life earn an honest living. From the specimens of work they appear to confine their attention to the straw-work in a great variety of applications. There were bonnets, reticules, jelly and carriage baskets, with urn and scuttle mats, all very tastefully and well-made from straw. It is only right to add, that the cripples only form part of this institution, for, connected with the Refuge, there is a nursery and laundry.

The next stall displayed shirts with open work fronts, ladies' dresses, with plain and fancy needlework, from the *School of Discipline, Chelsea.* The *Perth Refuge* made a small show of knitting and crochet. The *Lisson Street Girls' Refuge* occupied the adjoining table; here was one of the girls making bead badges for the shoe-black boys; the handiwork of her fellow-inmates consisted mostly of straw-work, similar to that of the Cripples' Home, with whole suits of baby clothing marked 8*s.* 6*d.* Passing by a small but beautiful show of Ayrshire needlework, from *Kilmarnock,* of which the ladies expressed their admiration, paper bags from *Maida Hill,* and tailoring from *Birmingham,* we stood before another interesting group of aspiring mechanics from the *Boys' Refuge, Whitechapel.* Here a lathe was erected, and the turners converting shapeless bits of wood into pleasing toys and useful articles for domestic purposes. The specimen of work consisted of polished chairs, tables, desks, and general carpentry, to which were added clothing and shoes. The next articles were those from the *Dundee Refuge,* and furnished a pleasing variety of industrial effects. The wall was covered with door-mats, fruit-nets, and boys' strong clothing, and boots. On the table in front were some 4lb. loaves and fresh butter, made by the inmates of the *Redhill Reform Farm School.* Wool from the sheep, vetches, and fine specimens of grass from the fields of the farm. In addition, were some bricks from the kiln, and others in soft clay ready for the kiln. Such specimens will indicate the general and extensive operation of this almost national institution. We now approach the *Boys' Home, Wandsworth,* exhibiting a portion of the contents of a greenhouse, which would not have disgraced the Crystal Palace, under a Paxton's fostering care. The beauties of this stand had almost to be unburied to be seen, for the flowers were literally packed at the back for the want of better accommodation. At this stall were some extremely well finished specimens of joinery. A valuable plate-chest, a large tool-chest, and a fancy table, were among the best finished articles in the room, and reflected great credit upon the master and his boys. The institution here represented is the one to which we called attention

in our leading article of May last. It contains upwards of 70 lads, and is supported by one lady. The next was *Saltley Reformatory, Birmingham*, on the stall of which were some remarkably well finished gentlemen's boots, the best in the room. The price reached as high as 35*s*. per pair. This institution contracts for the boots of the Birmingham Police.

The *Red Coat* and the *Blue Coat Shoe-blacks* stood next, with blacking, brushes, and boxes complete, but, for once, they evidently had a sinecure, for although they held office, they had nought to do. We hope, however, they will not be the losers for this compulsory idleness. We pass the specimen of printing from the *London Reformatory, Westminster*, to look at a pile of card-board boxes that nearly towered to the ceiling, all of which had been made at the *Ragged Factory, Belvedere Crescent*. These boxes are made for the wholesale houses for haberdashery, etc. Some, however, were of a superior finish, as the price of three guineas will indicate for a single specimen. This, however, was quite the exception, the rule named 28*s*. per gross. Two boys were here at work, producing in all their stages the boxes exposed to view. We were glad to learn that extensive orders had been received for these goods, at remunerative prices, from one of the visitors.

The *North-West London Reformatory* productions were the next to be seen, mostly consisting of cabinet work of very superior finish. The specimens of turnery and carving at this stall augured well of the future application of the taste and ingenuity of the men of this institution. It is hoped by thus teaching them a useful trade, and the religious training given them, they will for the remainder of life not only forsake but hate their past evil courses. Here we saw rosewood music-stools, with revolving tops on screw risers, ladies' desks, table-caddies, candle-tables, and house carpentering. The next stall was occupied by the *St. Giles Refuges*. This is an institution of institutions, for we learned it consists of separate schools for infants, boys, and girls, which are conducted morning and afternoon. Other schools are opened in the evening for those who cannot attend in the day-time. The homeless here find a Refuge Home, the girls in Broad Street and the boys in Arthur Street. Besides which, branches are supported in Seven Dials and Little Coram Street. The annual cost of the whole cannot be much less than £2,000. We rejoice to find their income last year exceeded this sum. From the male department of this institution were exhibited a handsome set of dining-tables, with Hawkins's patent screw-extension, valued at £14; a long portable school desk, which, by a very simple contrivance, formed a table; there were also specimens of tailoring and shoemaking. From the girls' department were a variety of needlework, plain and fancy. Prince Albert honoured this stall by accepting a pair of table-mats, the work of the Refuge inmates. With the *Home in the East* we complete the tour of the room. From this Refuge were some products of the kitchen-garden, consisting of lettuces, radishes, potatoes, etc., and annuals from the boys' garden plots. From the same Home were the products of the workshop in the form of pocket-books, brushes of various kinds, boys' clothing, etc. Here two boys were making corn-bags. In the centre of the room were the youthful tailors and shoemakers from different schools in full employment; besides which were some costly specimens of printing and bookbinding from the *Bonmahon Industrial School*—the chief of which was "Gill's Commentary," in six large volumes, upwards of 2,000 copies of which have been sold, and which alone required a capital of £5,000 to produce. This institution is said to be self-supporting. The *Brook Street Refuge* exhibited horse-hair in its several stages, technically termed the "hard curl," "soft curl," and "curl-picked." Wool and cotton in different stages of preparation for the upholsterer's use were shown, with American fibre, carded, ready for the brush-maker. Here also were some bundles of firewood. The *Grotto Passage Refuge* also occupied a portion of the centre, with a large assortment of door-mats, church box hassocks, ottomans, and shoe-black boxes. The *Metropolitan Reformatory, Brixton*, displayed some good specimens of book-binding, a miniature chest

of drawers, with boots and shoes. The principal show of this institution was in the passage in the shape of a fine assortment of greenhouse plants. Also in the passage was a large collection of laundry work from the inmates of the *Female Refuge, Dalston*, and although here named last, was older than any other institution here represented, having been established fifty-one years.

At seven o'clock the magnificent upper rooms were thrown open to all who possessed tickets of invitation to the conversazione. The attendance was very large; among others we noticed the Earls of Shaftesbury and Chichester, Lord C. Russell, Hon. A. Kinnaird, J. Napier, Esq., M.P., T. Chambers, Esq., M.P., Rev. Dr. M. D'Aubigné, of Geneva, and the Rev. Dr. McNeile, of Liverpool.

At half-past eight, the friends being all assembled, the Earl of Shaftesbury said that they were met to express, in a social way, their opinions on this great and important subject, and not to indulge in any lengthened speeches. The articles produced by the inmates of these important institutions which were on view, would clearly show the importance of the movement which they were met that evening to advocate. This movement, they must bear in mind, was as yet but in its infancy, and yet those who had inspected the manufactures exhibited must have been astonished to see what so short a time had accomplished. They had been able, to a most gratifying extent, to train the miserable and degraded to habits of order, application, and industry. A great debt of gratitude was due to the pious and excellent men who had devoted their means and their energies to this momentous work. He knew well, however, that in examining these works of industry, they could not arrive at a knowledge of the best and most important part of the instruction given in these institutions—he referred to the moral and spiritual improvement which they effected. The efforts made to recal them from their unhappy course of life had been highly successful. He had been asked what was the use of these institutions, and whether they really reformed the delinquents? The every-day results with which he, in common with the friends engaged in this movement, daily became acquainted, were striking proofs of the falseness of those who asserted that they had failed. He hoped that all those who were present would join with them in furthering this great movement, which was one of the most truly Christian-like and holy of the present day. It was a movement in direct keeping with the terms of the Gospel, and with the example of our blessed Lord and Saviour, who came upon earth to seek and save those who were lost.

Robert Hanbury, jun., Esq., said:—The association having been so recently formed, we can say but little of its actual results. However it has been instrumental in introducing the subject to members of the legislature, and in giving those honourable gentlemen and noble lords the results of its experience, as applied to measures before Parliament. It has urged upon the Committee of Council the great importance of co-operating with the managers of these institutions, by giving them grants, and it has been the means of getting up an important meeting at the Mansion-house, under the auspices of the chief magistrate of the city of London. At that time we commenced the fund which we shall this evening have the pleasure of distributing amongst the various institutions.

J. MacGregor, Esq., stated, that although he had been ten years engaged in this movement, he was till lately quite unaware of the number of institutions which were in existence. It was said that a leg of mutton, exhibited in regions where vultures were known to exist, although they might not be seen, would call up numerous specks upon the horizon, which would prove to be vultures in search of their prey. So it was on this occasion: they no sooner announced that they had money to give away than they became aware of the existence of many of these institutions they were not previously acquainted with. The metropolitan reformatories comprised 4 for adult males, with 217 inmates, and room for 163 more; 10 for boys, with 315 inmates, and room for 92 more; 4 for adult females, with 48 inmates, and room for 28 more; and 9 for girls, with 251 inmates, and room for 76 more; in addition to 3 shoe-black societies, which

employed 135 boys, and the Westminster Refuge, which employed 30. There were, therefore, 31 metropolitan institutions, with 931 inmates, and room for 359 more. The first 3 institutions started were for girls. There were, however, 6 Refuges founded in the course of 1852. These institutions differed in many respects from each other, but there were two points in which they were all alike; they all taught the religion of the Bible to their inmates, and they were all willing to receive the cheques upon Messrs. Smith, Payne, and Smith, which were about to be distributed amongst them. They encouraged them in the one, and they were happy to gratify them in the other, except the Red Shoe-black Brigade, which was entirely self-supporting. The Union had funds to the extent of 2,600*l.*, of which 1,600*l.* would be distributed in the course of the evening.

The CHAIRMAN then distributed the assistance which was afforded by the Union to the different Reformatories and Refuges as follows:—Refuge for the Destitute, 160*l.*; Royal Female Philanthropic, 92*l.*; School of Discipline, 69*l.*; Albert Street Refuge, 58*l.*; Maida Hill Refuge, 18*l.*; Elizabeth Fry Refuge, 35*l.*; Grotto Passage, 24*l.*; Refuge for Destitute Girls, 52*l.*; Industrial Home, Peckham, 18*l.*; Bryan Street Refuge, 34*l.*; Cripples' Home, 43*l.*; North-west London Reformatory, 116*l.*; St. Giles and St. George's, 107*l.*; Home for Female Children, 60*l.*; Home in the East, 61*l.*; Dolphin Court Refuge, 29*l.*; Metropolitan Refuge, 114*l.*; Belvedere Crescent Reformatory, 38*l.*; Britannia Court Refuge, 16*l.*; Boys' Refuge, Whitechapel, 150*l.*; School for the Destitute, 18*l.*; Paddington Home, 30*l.*; East London Shoe-black Society, 23*l.*; Brook Street Refuge, 24*l.*; Field Lane Night Refuge, 40*l.*; Westminster Industrial School, 20*l.*; South London Shoe-black Society, 20*l.*; London Reformatory, 85*l.* The announcement of these donations elicited applause, and the interest of the ceremony was materially enhanced by the cordial and friendly manner in which his lordship greeted the more prominent friends of the movement, as they came up in their capacities as treasurers to receive the cheques.

The friends were then briefly addressed by Gurney Hoare, Esq., Rev. W. Brock, Rev. Dr. M. D'Aubigné, J. Napier, Esq., M.P., the Rev. Dr. McNeile, and the Earl of Chichester. The benediction by the Rev. R. Burgess closed this very happy demonstration.

Poetry.

THE CITY ARAB.

THE clouds which the dull night-long awaited the sun's uprising
Have gone from the glowing east in a blush of joy at his coming;
And the tears they had shed in his absence on the long rank grass of the meadows,
Are glistening, like diamonds and pearls, 'mong the waving locks of an houri.
The gladsome sounds of the reapers are heard in the yellow corn-fields—
Laughter, and joke, and song, and the rustling fall of the sheaves,
The lark from his high place in the sky, and the thrush on the neighbouring tree-top,
And out of his bush the redbreast, carol, "Rejoice and labour."
The smoke rises lurid and dense from the factory fires and the forges,
And the white steam hisses and screams from the womb of its iron prison;
Already the countless wheels fly round in their dizzying motion,
And the file and the saw grate harsh, and the hammer rings on the anvil.
The anchor is leaving its bed mid the joyous chant of the sailors;
The keelman, stalwart and grim, is hoisting his sails to the breeze;
While the scullerman, shattered and grey—a remnant of Nile or Trafalgar—
Toils at his labouring oar for a pittance to keep him from starving;

And the sun glares level and red through the crumbling walls of the hovel,
Where, stretched on the clod-clay floor, with a handful of straw for a pillow,
Sleeps the savage of civilized life, the neglected child of the city—
The Arab of the wilderness streets, the Ishmael without his Hagar.
The work-bell had startled the young from the dream of the healthful slumber,
And the tottering footsteps of age had quickened on the echoing pavement;
But he, the sturdy and stout-limbed, lies asleep in his rags unheeding—
For not to him is the summons to come forth among men and labour.
But when night flings her mantle down o'er the streets of the silent city,
Then he creeps from his loathsome den, like the wolf at the call of hunger,
And his hand is against his brother, who hath left him to steal or perish—
Ignorant of God, or good, or the hope of a heaven hereafter.

Notice of Meeting.

FIELD LANE.

THE Annual Meeting was held on Wednesday evening, May 7th, in the Lecture Hall of the Young Men's Christian Association, Aldersgate Street, where a large and highly respectable assembly had gathered at an early hour. The Earl of Shaftesbury was called to the chair. The Secretary read the Report, from which the following extracts are taken:—

"Three hundred and seventeen children have been admitted during the year to the Day School, making 2,390 since the enlargement in 1848. The average daily attendance has varied from 150 to 200 during the winter months:—at one period it reached 280. The children have subscribed for 153 articles of clothing, and 54 pairs of shoes. The adult and youths' secular evening classes have been well attended. The mothers' class, for advice and instruction in home duties, and to teach to make and repair their own clothes, has averaged 30 in attendance. The industrial tailoring and shoemaking class have averaged 35 in each class. The Night Refuge has admitted 55 per night throughout the year. 56,612 loaves of bread, of six ounces each, have been distributed. From the Refuge Schools 113 have obtained employment; 60 have been admitted into permanent Refuges; 18 have enlisted; 21 have been restored to their friends; making 212 who have been taken from the streets and provided for. The girls' industrial class, which has been established 15 months, has been the most successful effort undertaken by the Committee; it prepares for situations, trains to habits of cleanliness, and teaches to make and repair all kinds of clothing. Several have received prizes from the Ragged School Union for keeping their places over 12 months; 50 have obtained situations during the year; 82 have received a copy of the Holy Writ during the past year from the hands of the Earl of Shaftesbury, as a token of good conduct. A total of 294 have obtained situations during the past year through this institution. A Bible class is also held on Lord's days, and occasionally during the week evenings; a mothers' Bible class is also held; a school missionary has during the past year visited 2,537 families. The Ragged Church has averaged 170 adults in attendance. The prayer meetings have been well attended. The expenditure of this institution has been during the past year about £800, which has been more than met by subscriptions and donations, and leaving a balance in the hands of the Treasurer to commence the new year."

The meeting was then addressed by R. Hanbury, jun., Esq., Mr. W. Locke, Rev. W. Hatch, Rev. B. Brown, Joseph Payne, Esq., and othe gentlemen; after which, the Noble Chairman said, in reply to a vote of thanks—He could not close this meeting without giving a testimony to the value of this Society, which he considered most deserving of their prayer and co-operation. For not only must the instruction given in these schools be founded on religion, but that religion must be the purest and evangelical—no fancy bread or crude antiquities would do for them, but the plain unvarnished truth; and though in some instances a school of this kind might be confined to a particular denomination, yet he would maintain that for the proper cultivation and restitution of those large masses there must be a combination of all denominations who love the Lord Jesus Christ in sincerity and truth; and to such an extent did he carry this feeling, that he would not consent on a recent occasion to go down to Sheffield to open a school until he had ascertained that it was conducted on such principles. He thought this subject one of the greatest importance, and one that was not adequately met. When he considered that only from 15,000 to 20,000 were under education, while three times that number were without, he thought they must admit that it was their duty to do abundantly more for these schools than hitherto they had done. The cost of Ragged Schools was comparatively small. He had discovered that the annual cost of 100 schools did not exceed 10,000*l.*; and he believed that 150,000 children might be educated for 100,000*l.*, which was but a portion of the money laid out in London jails. With the blessing of God on their endeavours (and it was very manifest they had had that presence) they could not tell what might be accomplished by their efforts. He believed that it was written as with a sunbeam, "Make but the effort, and with my blessing it shall succeed."

Papers, Original and Selected.

THE RAGGED SCHOOL TREE.

SMALL beginnings have often important results. The little one may become a thousand. A small seed may produce a great tree. The tiny acorn may become a mighty oak. We propose to take this idea as the groundwork of a paper or two on the Ragged School Union, and to regard that noble institution as the "*Ragged School Tree*," now flourishing in the midst of us with stately boughs and sturdy branches, bearing many a sweet blossom and incipient bud, whose fruit ripens to the joy of its planters and the comfort of the poor and neglected of this vast metropolis.

It was, indeed, a little seed—a tiny root. Two humble individuals, in a back parlour in Judd-street, Brunswick-square, pitying the neglected state of thousands of poor outcast children in London, and knowing that many were willing to assist in rescuing the ignorant and the lost, agreed to meet again in company with others, go further into the subject, and if possible plant a tree that might grow up, under God's blessing, to bear all manner of fruit, suited to the wants and capacity of London's destitute poor.

Disdaining narrow sectarian prejudice, the pioneers chose an open, unconfined field—without denominational walls or party enclosures, delighting in good ground, they chose a pure, evangelical, unadulterated soil—a fertile Gospel loam. There they planted their favourite tree, watering it with tears and with many an earnest prayer; and there the dews of Heaven refreshed it, and the sun of righteousness shone upon it, until men of weak faith can hardly believe that it had so small a beginning. And as has been observed, "Where benevolence and Christianity go hand in hand, it is delightful to observe the beautiful fertility of one good idea." With those who planted the Ragged School tree, the one simple idea was, "To seek and save the lost." It was Christ's own heavenly thought—the whole object of his mission. From this divine root have sprung up many branches, many fruitful boughs, some of which we propose now (in a very simple way) to notice, reserving for a future paper the fruits which already appear to gladden our eyes on each of them.

The original root or stem may be considered to be the "*Ragged Sunday School.*" Those who taught in Sabbath Schools (and the writer was one of them) found that many, very many, children could not attend the respectable, well-conducted Sabbath Schools, in consequence of their filthy, ragged condition. They could not be admitted without the risk of driving away the tidy, well-behaved children of respectable parents. Schools for this outcast class were indispensable, and it was found that several existed, unknown to each other, in London. The Ragged School Union was formed to unite these, and give them a common action, but it was soon found that many children would not, or could not, come on Sunday, and that on a week-day evening they might be drawn in. Thence arose one prominent and healthy branch. The "*Week-day Evening School*" was grafted in, and secular

instruction, including writing and arithmetic, were added, and this has proved to be a very fruitful bough.

The young and active do not like close application to books or study, and in our Evening Schools many were found who wished employment for their hands as well as for their heads. And, indeed, as they must all live by the work of their own hands in after life, it seemed unwise to keep them too close to books, and not to teach them some handicraft, by which, if they did not earn a living, it would serve to form and test character. *Industrial Classes* were therefore formed, where boys and girls, if not taught to be perfect tailors or shoemakers, might, at least, learn to mend and make their own clothes, etc. Thus another graft was inserted, and thus arose a very fruitful branch, whose fruits we shall detail in a future paper. From this branch sprang another which has already attained to remarkable strength and beauty, so as to delight the eye of every beholder; so strong as almost to form a tree by itself, and maintain existence quite independent of the parent stem. We mean the "Shoe-black Brigade," with blossoms of Red, Blue, and Yellow, and other varieties yet only in embryo.

Many who attended our schools and Industrial Classes were in a state of poverty that threatened starvation; and it was heartrending to see hundreds willing to work and eager to be taught, and yet devoid of physical strength in consequence of lack of food and proper nourishment. Hence an asylum for such poor starving outcasts, where some food could be provided for them, became absolutely needful; and hence arose "*Refuges*" for the most destitute of our scholars. Thus was grafted another branch, which adorns our parent stem.

But there are others not quite so destitute, who have pennies and half-pennies often passing through their fingers, but who waste and fritter them away in useless or pernicious indulgences. How could we benefit these? Why, by holding out some strong inducement for them to save up their little sums, and to reap the benefit at a time when they really needed it. Thus "*Penny Banks*" commenced; and thus a fruitful bough was added to our Ragged School Tree, the fruits of which are promising to become, ere long, a panacea for many evils. But these and all our young proteges need intellectual food, something to store the mind and keep it from evil in the leisure hour, and so our "Children's Magazine" was started, and LENDING LIBRARIES formed in many schools, by which the young can have good reading, well suited to their condition and mental capacity.

But it was found that many of the children had parents who were careless, ungodly, and improvident. Surely if so much were done for the children, something might be done for the parents. Would it not link their sympathies to the ragged school, and make them value true religion more if they also could be cared for and treated kindly? Yes, meetings of parents must be formed, and so they were. Poor women (all mothers) who probably had no other real friend in the wide, wide world, were brought together by Christian ladies, to make and mend their own clothes, to hear good books read on domestic economy and Bible training; to hear of heaven, and learn the way, and so arose that blessed branch, "The *Mothers' Meetings.*" The fruits of these are already visible to all; another paper may detail them.

Many children who attended our schools behaved well, attended regularly, or worked industriously, and yet were half starved and half clothed. They

earned a good name when they had the chance, and well deserved to have their foot placed on the first step of the ladder of independence. Well, situations where they could earn wages, were found for them; but many grown lads, however anxious to do well and work for their own living, were surrounded by evil companions and vicious examples, that ever and anon led them back into sins that they were really trying hard to escape from. How could these be saved? Only by removal to our colonies; and thus *Emigration* was adopted, and may be regarded as a promising branch of our noble tree. In a future paper we shall detail some pleasant fruits that are growing out of this fertile offshoot.

Thus we have gone on enlarging and expanding, and thus we may continue to do if God will. But what we have now said may suffice for the present to show how fertile is one *good idea*, when planted in faith, watered by prayer, and fostered by God-fearing men, who expect only what God in his goodness thinks right to bestow;—knowing that although they may plant and water too, He alone can give the increase.

H. S.

LORD SHAFTESBURY ON RAGGED SCHOOLS.

THE SHEFFIELD MEETING.

At the urgent and very pressing solicitation of the friends of Ragged Schools in Sheffield, the Earl of Shaftesbury recently presided over one of the largest and most enthusiastic meetings ever held in that town. The meeting was convened on the occasion of the opening of the new Ragged School just completed. The new premises will accommodate two hundred of each sex, and cost £1,160. Of this sum £788 had prior to the meeting been subscribed, and at the meeting £222 9*s.* 6½*d.* was contributed. On the Monday after the meeting, the school was visited by a man in ragged clothes, who was taken to be the father of some of the children. After watching the progress of the teacher of the boys for some time, he pulled out twenty shillings, saying he would give a pound for the lads. He next visited the girls' room, and after noticing the process of instruction there, he took out another pound, and said he would give that for the girls. This liberality on the part of a person who seemed so little able to exercise it, was gratefully acknowledged by the conductors of the school, who requested that the benefactor would write his name in the visitors' book. He complied, but wrote in such a manner that nobody has been able to read it, and thus he preserves his incognito.

The Earl of Shaftesbury in addressing the meeting in the Music Hall, said: Ladies and Gentlemen—An explanation, perhaps an apology, may be demanded why I, a stranger, should appear this evening to preside over a meeting in a town with which I have no connection by politics or property. The truth is, that I have been honoured with so many earnest and very pressing invitations to come on the present occasion that I acceded to them at last, because I felt that those invitations were meant as a mark of respect to those excellent men with whom I am associated in London in carrying out the great work of Ragged Schools;—because I considered it as a mark of your desire to fraternize with us in those beneficent operations which, under the blessing of Almighty God, we have been enabled to carry on. And now first let me congratulate you that the good seed of the Ragged Schools which has done so much to enliven and, I hope, to embellish our metropolis, and other great towns in the kingdom, has been sown in the town of Sheffield. God grant that it may be a healthy and vigorous plant, under which many weary children may find shelter from misery

and sin, and which in the full development of its growth may be both an honour and a protection to your town of Sheffield. (Cheers.) It is extremely difficult upon this subject, now so hacknied, to introduce anything in the least degree novel—anything beyond that which you must have heard or read at least a dozen times in the course of your experience. But perhaps there may be even some advantage in that, for although these things have lost their novelty, the constant repetition of them shows that being repeated without contradiction, they have acquired a real and substantive value. I observed to-day, when I went over your Ragged Schools, which I inspected with great satisfaction and delight,—I observed that the characteristics of the children were somewhat different from the characteristics of the children in our great metropolis. You have reason to rejoice that the class of your children is considerably higher than the class of our children in that great city of London. They are clearly stronger and healthier, and in some respects livelier. You have the advantage of living in a far healthier locality. You have the advantage of living in a town, in many parts of far more recent date than the city of London; and there is nothing in Sheffield to compare with the low alluvial soils of Lambeth and Westminster; nothing in your sanitary influences which so works upon the physical, and consequently the moral, condition of the parents and children. You may rejoice in that, and thank God it is so. For you may depend upon it, that you will be spared very much of labour compared with ourselves, because you start from a more advanced point—a point nearer the end towards which we are all struggling. However, notwithstanding that there is this great difference in the absolute necessity for a Ragged School in the town of Sheffield, and in the city of London, yet I saw quite enough to prove to me that there is a great and over-ruling necessity for such an institution as this; and that there is a great field before you on which you may enter in the path of duty and produce great and glorious results—glorious in the sight of men, and acceptable in the sight of God. Well, now, remember, we who stand here and elsewhere as advocates of Ragged Schools, do not put them forward as the sole agencies whereby to meet the exigencies of the times. We do not put them forward as altogether perfect in themselves. We admit we know well that there are many other agencies required to meet the wants of the country and the age in which we live; we know by experience that no one agency is adequate. What we require is, a combination of agencies to obtain one great result. We only put forward Ragged Schools as one great and efficient agency, for the purpose which has called them forth. We put them forward because they are the only agency now in operation; not to the exclusion of others, but simply and solely because no other agency has as yet been instituted. As to their not being perfect, we know that they labour under great defects; but the conditions we seek are such as you can give us, and we can then attain that perfection. We do maintain that they are the only preventive system now existing among our multifarious institutions. Of course, I put out of view in so speaking the ordinary schools of people in a better condition, and even our National Schools. I am speaking in reference to that great seed-plot of vice and violence in our populations—of that almost destitute class, of those wandering Arabs and Bedouins of society—those for whom, I will not say hitherto, but for whom, until a few years ago, no care or cause for care was acknowledged; but yet out of which came that great mass of criminals which disgraced England and disturbed society. These Ragged Schools are the only preventive cause directed to the great seed-plot of our vice and misery—the only preventive directed to the mire and gutter of society—the only scavengers of our social system. Mark you, we claim it to ourselves, and we claim it as a merit humanly speaking, not as a merit in the sight of God, because He put it into our hearts, that while others have been deliberating we have been acting. Many others have been speculating and writing pamphlets and holding meetings: scheme after scheme has been propounded, only to be knocked down in parliament; and with regard to them, at the end of years of discussion, we find ourselves at the very point from which we started. If we had followed in their wake, determined to do nothing until we had found the very best system on which we could possibly act, instead of nearly a quarter of a million of human beings having passed through a good system of secular culture—aye, and of religious education, during the last fifteen years, not one human soul would have been enlightened and taught the way to heaven. (Applause.) Verily, I say, then

that these Ragged Schools are a great and blessed mode of reaching the wants of that enormous mass of our population. We appeal to the results. We appeal to the results that have arisen from these schools—from their operations upon the masses of society. It is extremely difficult to state in figures, to give in distinct propositions, all the effects that have arisen from Ragged Schools. A great many persons are apt to say, "Show us what you have done. How is it, after all these years of effort, after all the money expended, after all you have said, and all your speeches upon the platform—how is it we still see the streets of our cities thronged with these naked and destitute children, and no apparent sign that the slightest effect has been produced upon the surface of society?" We answer, in the first place, that we have a right, in speaking of the beneficial results of these Ragged Schools, to divide them into two parts—the positive and the negative. We have a right to show, as far as we can, what has actually been done; and we have a right to argue, from what we have prevented, what would have been the state of things if these Ragged Schools had not been instituted. Now, look here: I have seen enough of the number of Ragged Schools in the great towns in England—Liverpool, Manchester, Hull, and others I could name; in the towns of Scotland—Edinburgh, Glasgow, and Aberdeen; but I will confine myself simply to the metropolis. Now, there are considerably above 120 Ragged Schools in different parts of the metropolis, which are daily affording education to more than 15,000 children. They have been doing that for a number of years. I ask any person having the slightest experience, or who has read the history, or conversed with those acquainted with the habits, manners, and condition of the masses of the working people of the metropolis—and, after all, the metropolis is a fair picture of the great towns of our kingdom—I will ask them what, at the present moment, would have been the condition of London, a city containing two millions and a half of inhabitants, if it had not pleased God to put it into the hearts of good, active, energetic, spiritual-minded people—now thirteen years ago—to bestir themselves; to go into the lanes and alleys, into the depths and recesses of human filth and misery, and drag to light the wretched, forgotten, and the criminal in society, and teach them the great doctrines and discipline of Christianity? What would have been the state of the metropolis now, if it had been thirteen years in that condition, and those influences had gone on without a single check in the progress of evil, without a single word of sympathy having been uttered for the poor; without a single person of property and condition having been seen in those deep recesses of the miserable, administering sympathy and regard? My firm belief is, that if that had not taken place some thirteen years ago, it would not have been possible for any government, with all its command of physical and military force, to have kept this country in order and subordination. (Cheers.) We had the strongest testimony of the truth of this in 1848. I will ask any Scripture reader, any city missionary, any district visitor, any clergyman of the Established Church, any minister of any denomination, any person that was in the habit of going among the working classes, that knew the homes, habits, feelings, aspirations, and wrongs of the poor—I will ask him, and I know no one will gainsay me when I assert, that if this great effort had not been made conjointly with others—I speak not only of Ragged Schools, but all of its kind, City Missions, District Visiting, and everything in short that brings the rich in contact with the poor—had not these taken place previously to the famous and fatal year of 1848, when the thrones of Europe were in the dust, when dynasties were crumbling all around us, why was it that in England alone not only was the throne secure and every institution safe, but there was not heard a single voice in any part of its dense population, with one or two foolish exceptions, that only prove the great rule I have laid down; there was not heard one single voice that was not that of loyalty, obedience, order, and a determination to maintain the laws, the liberties, and religion of this great country. My firm belief is this, that it arose from the great expression of sympathy by those whom God has blessed with the means, for the large mass of working people. Thousands and thousands of working people, who were not themselves the recipients of those benefits, felt the sympathy as extended to their class, and returned their gratitude to the class that had shown it. (Cheers.) It is impossible to give any stronger proof of this than what came under my own knowledge, as reported to me by a clerical friend, who holds one of the most destitute, populous, and hitherto neglected districts in the great metropolitan borough

of Lambeth—a district I know well, one quite unsurpassed for filth, vice, and misery. He told me that he had determined, as I am happy to say many of the clergy and many ministers of evangelical denominations have now determined, that they will resort to the ancient and apostolic usage, and thinking little of external fabrics, will preach the Word of God in the open air to all they can gather around. (Cheers.) He determined to do this. He selected the filthiest and most miserable court in his district. He went down dressed in his full canonicals, mounted a tub which happened to be there, and preached the Word of God to an astonished audience. He himself was as much astonished as they were, astonished at the order, propriety, and zeal with which they listened. The thing that astonished him most was this. Amongst those standing near him he recognised ten or twelve of the most notorious and disorderly characters in his district. They were quiet and orderly throughout. At the close of his sermon, when he came down from his eminence, he spoke to those men, and said, "My good friends, I am glad to see you here. You are the last persons I should have expected. What on earth could have brought you here?" The reply of the principal man was, "Oh, sir, we know very well what you come here for. You didn't come here to do anybody harm; you came here only to try to do us good. You set up, a short time ago, a Ragged School, when you took in 500 of the wretched children, and the man that has done that shall never be forgotten by us. We came here to keep order, and we will keep order as long as you remain." And that will be the result in almost every district. You have only to show any people on earth, but the working classes of England in particular, as I know from long experience—you have only to show them that you have their interests at heart, and that you desire but to do them real good and show them respect, and I will undertake to govern the kingdom of England with my little finger. There are no people on the face of God's earth more true, more confiding, than the free and independent workpeople of this great country. Those you may call the negative results, and they prove what would have been the state of things if we had not interfered fifteen years ago, and brought better influences far more in contact with the great mass of the people. You have a right to infer from what was the state then what it would have been now if we had gone on as at that time. Many gentlemen upon the platform will concur with me that some few years ago the mind of the people was in a far more pestilent, discontented, and perilous state, a million-fold more than at the present time; and we have a right to ascribe it to the blessing of God upon the endeavours that were then instituted. But now let us look at what may be called the positive results. And are they so trifling that we should fear the question, "What have you done?" Is it nothing that we have within the last few years shown that the class hitherto despised—hitherto pronounced irreclaimable, so low and vile that it actually was not known to a large majority of the inhabitants of London—is it nothing that we have shown that that class is open to the very best influences; and I do believe more open to good influences than even the class immediately above them? Is it nothing that we have sent out in emigration some hundreds of children, all of whom, without exception;—for although we keep up a strict correspondence with all parts of the colonies, I know of no instance of a single child, male or female, that has disgraced the education received in our Ragged Schools. Nay, many have by reason of their good conduct, risen to affluence—many of them are at this time occupying considerable posts, not in the administration, but in subordinate offices of the government. A very curious incident came under my notice, which I mentioned at Hull, and will repeat to-night. Last year a lady called at my door and left her card—a very neat visiting card—Mrs. So-and-So. I was sorry I was not at home to receive her; I would have given a great deal to have seen her; but I probably shall never see her again in the flesh, for she returned immediately to the colonies. She did not say who she was, and I knew no more till, on visiting the Ragged School, I mentioned the incident. "What," remarked the master, "didn't you know who that was? Why, she was a little, wretched girl whom the Ragged School Emigration sent to Australia a few years ago. She conducted herself so well that she made a most admirable match, and is now one of the first in wealth and rank in the colony." (Cheers.) Very well. Is it nothing that we have put out in service vast numbers of children, all of whom have conducted themselves with the greatest propriety in their several callings? This year,

in London, I presided at a meeting in St. Martin's Hall, for the purpose of giving prizes to all those children who had been educated in the Ragged Schools, and who had kept their situations for more than twelve months, and appeared with certificates of good character. There were 500 candidates. We were obliged to reject 100, because they had not complied with the conditions, which necessarily were very stringent. Not one was rejected for demerit, but simply and solely because they had not fully fulfilled the conditions as to time. Three hundred and sixty-six received prizes, and I never shall forget, so long as I live, the beaming eye, the joyous countenance, the grateful hearts, and, I may say, the beautiful manner in which all the children, one after another, passed before me to receive the prizes from my hands. Not one took it with an uncouth or indifferent way—not one who did not, by voice or manner, express deep gratitude. I wish those who doubt the good effects of these Ragged Schools could have been present at the meeting. I wish they could have been there when upwards of 400 children, brought from the various Ragged Schools, joined together in singing a hymn to Almighty God. It was to me perfectly wonderful that the children, brought from various schools, who had never been taught and trained together, should suddenly fall into such beautiful harmony, not only of sentiment, but of vocal power. I do not know that in the whole course of my life I ever was more touched than by that hymn; and I believe every one who cared the least for his species, would have felt the same as I did, and that it suggested to him that blessed period when "the morning stars sang together, and all the sons of God shouted for joy." Now, in what other way could we work than this? In what other way could we meet this pressing—this burning exigency, so to speak? You recollect the peculiarity of the class with which we have to deal. It is idle to talk of setting up this or that kind of school. You must have schools suited to the peculiarities of the youth you have to deal with. Therefore, everything about them must be peculiar; the situation, mode, and management; the teaching, and even the master. See what a curious race they are. They do not come like other children from homes, in our sense of the word, where something like domestic order prevails—where something like authority of parents has been exercised. They do not come like children who have a home to go to regularly—who are fed in the morning and return at night with a prospect of being fed, however scantily. They are wild, wandering, and lawless, many of them at three or four years old turned out by their parents and left in sheer neglect to make their own livelihood as best they can. They are wandering in their habits, migratory in their residences; they have their own tastes, feelings, views, and habits. They are peculiar in every sense of the word, and you must find out their idiosyncrasy and peculiarities before you can deal with them. Therefore, to talk of setting up any other schools than these is really in truth to talk of catching birds by putting salt on their tails. (Laughter.) It is idle nonsense.

[The remainder of the Noble Chairman's excellent speech we must reserve for the next number.]

LONDON SHOE BLACKS.—"THE REDS."

THE following very gratifying details of the successful working of the parent Shoe-black Society, have just been published by its Committee, and well deserve the perusal of friends and supporters:—

"The Committee have to record with thankfulness to God, a continued and progressive success, and they are satisfied that the occupation and training afforded by them to the poor boys of the Ragged Schools have been the means of doing a large amount of good. The care and vigilance of the Committee will be constantly directed to render their discipline as effective as possible, to counteract the drawbacks usually attending a street occupation, and to the advancement in life of those committed to their charge.

"Every boy who desires to enter the Society must be recommended by the superintendent of a Ragged School in connection with the Ragged School Union, and must bring with him a printed form filled up, stating the circumstances of his case. During all the time of his employment the connection with his own school is continued, and he is required to attend it on Sundays as well as on the week evenings. To ensure regularity, each boy is furnished with a card, on which his attendance at school is marked. All work is of course suspended on the Sunday.

"The boys are provided on admission into the Society with Red uniforms and implements, free of expense; but when these articles require renewal they are furnished to the boys at half the cost price.

"The boxes and uniforms are deposited at the office of the Society, where all the boys assemble every morning at seven o'clock. After prayer, and reading a portion of the Scriptures, they repair to their respective stations for the day, and remain there till the hour of return, which varies from half-past four to half-past six, according to the season.

"The charge for cleaning the boots and brushing the trousers is one penny. Each boy is required on his return to deliver up the whole amount earned during the day, which is then applied in the following manner:—Sixpence is returned to the boy as his allowance, the remainder is divided into three parts; one-third is paid to the boy at once, in addition to the sixpence; another third is retained by the Society for the payment of working expenses, and the residue is paid to a fund which is reserved as a 'Bank,' to be laid out for the boy's benefit in the purchase of clothes or other necessaries as the Committee may think fit. When a boy leaves, the balance of this fund is paid over on his behalf to the superintendent of his school.

"The stations occupied by the boys are very different in value, and they are accordingly, arranged in classes, and the boys are placed in corresponding divisions. No boy is allowed to remain more than three days at the same station, so that each boy has the advantage of all the stations in his particular division in succession. On a boy's admission he enters the lowest division, and by industry and good conduct may secure promotion to each of the higher divisions.

"The rewards for good conduct consist of prizes in money given to the two boys in each division whose monthly earnings have been largest, medals given to the first boys in the three first divisions, and ordinary promotion. The punishments usually adopted are fines for late hours, absence, etc., degradation from a higher to a lower division, and suspension from work for a fixed time.

Since the Report of 1854 two similar Societies have been started, and continue to work on the same principle. One (the Blue) in the neighbourhood of Whitechapel; the other (the Yellow) on the south of the Thames. Early in 1855, by an arrangement made between them, London was divided into three districts, each to be occupied exclusively by the boys of one society. Each society is recruited from the Ragged Schools within the district respectively allotted to it. This change has concentrated the stations occupied by the Red Society, and diminished the number of schools from which its selection of boys had formerly been made. Nevertheless, there has been no lack of applicants, and the numbers employed have been steadily increasing, till they amounted to 58 at the close of the year ending March 31, 1856.

"Another change of importance took place early in 1855. At the request of the Chief Commissioner of the City Police, the boys employed within the city were classed separately, and now work only at stations within the city limits. Since that time, there have been four classes of stations—the first and second city, and the first and second town.

"At the close of last year the Committee took new premises in Maiden Lane, which were repaired and fitted up at the cost of about £60. Sufficient special contributions were received to cover this outlay.

"By the failure of Messrs. Strahan and Co., in June, 1855, a sum of £27 9*s.* 2*d.*, belonging to the Boys' Banks was lost; this sum, however, has been replaced through the kindness of several friends.

"The total earnings of the boys have steadily increased, as will be seen by the following table:—

	1852	1853	1854	1855	1856
Average of Boys employed	24	37	37	41	48
	£. *s.* *d.*	£. *s.* *d.*	£. *s.* *d.*	£. *s.* *d.*	£. *s.* *d.*
Earnings	656 3 11	760 11 5	899 17 2	1193 12 5	1432 8 7
Boys' Wages	372 2 6	450 6 5	491 8 8	614 17 10	724 9 3
—— Banks	142 7 10	148 16 2	205 4 3	289 14 10	355 15 1
Retained by Society	141 13 7	161 8 10	203 4 3	288 19 9	352 4 3

"At the beginning of the last period of two years, 37 boys were in the employment

of the Society, and 195 have been since admitted. Of these, 42 have been provided with situations, 6 have entered the army and navy, 1 has emigrated, 1 has died, 124 have either left of their own accord for other employment, or have been withdrawn by the superintendents of their schools, or discharged for various reasons, and 58 remain at work in the Society. The total number of boys admitted since March, 1851, is 451.

"The balance-sheet for the last year shows that the Society is now entirely self-supporting, and contributions are only solicited for special objects.

BALANCE-SHEET FOR THE YEAR ENDING MARCH 29TH, 1856.

	£.	s.	d.
Donations towards New Premises and Treats	87	5	9
Society's share of Boys' Earnings	352	4	3
Lodging	4	12	1
Tax on Promotion	7	17	6
Fines	6	15	4
	£458	14	11

	£.	s.	d.
Balance due 1855	20	19	9
Salaries	119	16	6
Rent	48	3	4
Gas and Coals	5	16	8
Blacking	69	18	0
Printing, &c.	10	12	4
New Premises and Repairs	56	0	7
Prizes	5	19	6
Treats . . . 42 18 2			
Repaid by Boys . 9 9 0			
	33	9	2
Petty Disbursements, &c. . 24 0 0			
Repaid by Boys . 4 12 0			
	19	8	0
Clothing, Jerseys, &c. . 46 18 11			
Repaid by Boys . 25 17 9			
	21	1	2
Brushes . . . 27 10 10			
Repaid by Boys . 8 15 10			
	18	15	0
	430	0	0
Balance in hand	28	14	11
	£458	14	11

"Should the same progressive financial success attend the future, the Committee will be enabled to increase the efficiency of their discipline, to add to the incentives to industry and honesty, and to multiply the real comforts of the boys committed to their care.

"The Committee cannot close this statement without repeating their thanks to the police authorities for their constant willingness to assist the Society by every means in their power; while they have still to regret that the difficulties caused by the numerous Shoe-blacks not under the control of the Society, have considerably increased. They have no wish to create a monopoly, or to interfere with those poor boys in their pursuit of a livelihood; but they hope that means may be adopted to keep every Shoe-black in London to a particular stand, and to prevent the unseemly competition which now takes place at the more lucrative stations.

"Finally, the Committee invite those who desire the religious and social improvement of the poor, to visit the office of the Society, and they hope that the employers of labour will aid their endeavours to find respectable situations for the boys. The proper object of the Society is to afford a temporary means of livelihood, and a course of discipline which may produce good conduct and industrious habits, and thus lead to higher and permanent employment; but while this temporary employment is provided, the Committee co-operate with the Ragged School teachers in the instruction of those in their service, and they earnestly desire to bring home to their hearts the saving truths of the Gospel, by which they may be blest in a life of honest labour here, and look forward to the eternal rest of the better life to come."

THE RAGGED SCHOOL TEACHER—HIS DIFFICULTIES AND REWARDS.

THE following is the substance of the Lectures delivered at the Quarterly Meetings of the Paid Teachers' Association recently held. The Lecturers were Ragged School Masters. Those teachers who had the opportunity of attending, felt that these occasional meetings were becoming increasingly interesting, very refreshing, and calculated to be useful; the only regret was the fewness of the numbers able to attend, the greater proportion being engaged in their various duties. To meet this difficulty, it is proposed to hold the future meetings on Saturday afternoons.

The difficulties of the teacher in an ordinary Sunday School, sink into insignificance when placed beside those of a teacher in a common Ragged School. Generally, the only important difficulty that the Sunday School teacher has to contend with, besides the natural disinclination of the heart to the things of God, is the natural waywardness and giddiness of youth. But the Ragged School teacher has not only these to grapple with, but numerous others besides, and those ordinary difficulties greatly increased by the circumstances amidst which the objects of his charge are trained. The natural waywardness of youth is fearfully increased by the unruly habits in which the children are generally allowed to indulge, and the entire absence of any training for good; this, together with the enmity of the human heart to God being fostered by continually feeding upon evil, constitute a most formidable difficulty which the Ragged School teacher has to contend with.

Viewing the difficulties of these two classes of teachers together, surely if we compare those of the Sunday School teacher to a hill, those of the Ragged School teacher must be likened to nothing less than a huge mountain; if the one rises above the level of ordinary educational effort, the other must tower high and rugged far above.

But let us not faint in view of the difficulties; they may indeed be mountains, but they are not impassable nor immovable. If we have firm faith combined with persevering effort, we may say to these mountains of difficulty, be ye removed, and be ye cast into the sea, and it shall be done. Yes, it is delightful to be assured that these mountains like those which impeded the progress of Jerubaal of old become a plain before us. God can overcome all before us. He who originally created the physical mountains, and who sometimes by the operations of nature turns them into plains, and even valleys, can as easily work the same with these moral bars to our social progress. He is Almighty, his word must accomplish his purpose, nothing is too hard for him.

As we have taken upon ourselves the honourable office of Ragged School teachers, it will no doubt be found profitable for a while to look at our difficulties somewhat in detail. As a knowledge of a danger is essentially necessary to be able to overcome it, so an acquaintance with the difficulties we have to meet in our work is vitally important to be able to master them.

I. One amongst the many difficulties which the Ragged School teacher has to contend with is, *the irregular attendance of his pupils.* This is a difficulty he very early meets with, and with which he becomes painfully and increasingly acquainted as he progresses in his labours. We may supply an illustration of this: A boy presents himself at the school, and requests to be admitted; the teacher glad of an opportunity of doing good to the boy, enrolls his name in the list of scholars. The boy, perhaps somewhat pleased with the novelty of the school, behaves pretty well; the teacher is pleased to observe the attentive behaviour of the boy. The hour for closing the school arrives, the benediction is pronounced, and each scholar goes to his own home. The next appointed day for the school to open returns, the scholars assemble as usual. The business of the school proceeds, the list of names is marked, but when the teacher has reached almost to the end of the list, and calls out the name of young Hopeful, he waits for the accustomed "Yes, teacher," but in vain, for he meets with no response. Now he who had a few nights before gladdened the heart of his teacher, becomes a source of sorrow. The teacher wonders where the boy can be, and perhaps then, or when the school is over, asks some of his fellow-scholars if they have seen him, and the intelligence he can gain from them will generally only deepen his sorrow. As he reflects too upon the general habits practised in the locality where the boy resides, and the known character of his companions, no relief can be afforded to his anxieties; on the contrary, these reflections only yield him more tangible cause for grief. Perhaps that day week or fortnight, young Hopeful again makes his appearance, but rather changed in appearance, most likely minus the shoes that then protected his now dirty and perhaps wounded feet. The jacket and trousers that then were whole and decent, are now ragged and torn; the hair that then was somewhat smooth, is now uncombed and neglected. Again and again at varied intervals he appears and disappears. Counsel and advice are given him, but all in vain; inducement in the shape of rewards are even held out, but they fail; and at last the teacher finds all he can do is to pray for him, and hope for the best.

The period of absence and presence of scholars continually vary. In some, the period of absence may be very short, while that of the attendance of others is so. Thus while the teacher has been going through a most important course of lessons, some of the scholars have lost more than half, and most likely some of those they have lost were most important to the understanding of the rest.

At another time the irregularity occurs in the following manner, when the difficulty is most painful. Perhaps the very boy who has been very regular for a long period, and by his attentive conduct seemed most likely to repay your efforts, and consequently has excited your deepest sympathy, suddenly absents himself for a considerable period; you know not why. Upon the fine nights of the summer season this irregularity of attendance becomes very general, so general as sometimes to give the school the appearance of an almost deserted place.

To those who are engaged in this work there is no need to dwell long upon the serious obstacle this irregularity presents to carrying out the purposes of their work. Even under the most favourable circumstances, the irregular attendance of the pupil must frustrate the aim of the teacher; but under the circumstances in which it occurs with the Ragged School teacher, the difficulty is seriously increased. The society in which they mingle, and the very causes of their absence, serve to add to the many difficulties which the teacher necessarily has to encounter in the prosecution of his work, even when the scholars are regular in their attendance at school.

It is some consolation, however, to know that the causes of absence are not in every case of the nature already described; the necessary business of their daily life keeping some till the hour when the school operations are being carried on. Where instances of this kind occur, they afford some relief to the anxiety of the teacher.

II. Another difficulty experienced by the Ragged School teacher is, *the unruly conduct of his pupils.* This has been, and is still felt by the Ragged School teacher to be one of the most serious obstacles he has to overcome. The scholars, unaccustomed in their daily life to control themselves, or to be subject to the control of others—allowed to racket and riot in the localities where they reside, where they are hourly giving way to the most malignant passions, and continually accustomed to indulge in the most boisterous sports—unused to the supremacy of any laws but those of cunning and physical force—they are not likely for some time, at least, to regard the gentle voice of the teacher as he utters the oft-repeated, and too-often disregarded, cry of "*Silence.*" He himself knows the value of "heaven's first law," even in all the concerns of earth, and gladly would he see the chaos of the school present the appearance of regularity and attention. But his scholars feed with a morbid delight upon the disorder; it is to them a source of pleasure. Very often the words used by the teacher for the instruction of the boys are turned by their cunning into a subject for merriment, and made to produce an effect the very opposite of their meaning. While the teacher is calling for order it may be that one of the scholars behind his back, or in some position unobserved by him, puts two of his not very clean fingers into his mouth and utters a fearfully shrill whistle, which startles the teacher and amuses his pupils, one of whom perhaps at a distant part of the room re-echoes the whistle of his companion. A second and a third utter the most unearthly noises, while perhaps, to the general amusement of the school, another will display his powers of ventriloquism. One begins, under the pretence of conveying information to the teacher, a general disorder in the class. "Please, sir, Bill Banks is pinching me," or some tale of that kind. Bill Banks immediately vindicates his character, and some other boy perhaps endeavours to criminate some one else, for no other object but to annoy the teacher and create confusion. The teacher unable, amidst this uproar, to proceed with his duties, increases the tone of his voice, appeals to their better feelings, perhaps threatens, and perhaps turns some boy out; but the scholars now seem to have obtained their desired end, a general uproar resounds throughout the school, and it becomes a perfect Babel. Wearied and unheeded, the teacher feels himself spent, and is sometimes compelled for a time to let them riot on, or is perhaps unwillingly obliged to use that much disliked instrument of corporal punishment, the cane. This may only arouse their pugilistic feelings, and in some cases has led them personally to attack the master. They have even done so when this strong measure has not been resorted to. We have seen boys come into a school for the purpose of upsetting it, and when the teacher

told them it would not do, they commenced an attack upon him, which, but for his presence of mind, and God's good providence, might have ended rather seriously. In this case he succeeded in turning them out, but about half an hour afterwards a large brickbat came through the window on the very spot where he generally stood teaching, but which providentially he had left for a few seconds.

Under the most favourable circumstances of a Ragged School, the teacher finds his ingenuity taxed to the utmost to arrest their attention, but in cases such as those just described, all that mental power which is so necessary to be concentrated upon his subject to give effect to his lessons, is expended in endeavouring to obtain order. This extreme taxation of the mental powers very often produces bodily depression and physical weakness, and consequently deprives a teacher of that very power which is so necessary to enable him efficiently to carry out his work, and master his difficulties.

III. But we must pass on to another difficulty, which very often considerably taxes the patience of the teacher; namely, *the general want of interest in the instruction communicated.*

In an ordinary school this is found to tax the ingenuity and try the patience of the teacher. What then must be its demands upon those of the Ragged School teacher? In the ordinary school the teacher's class is generally rendered somewhat easy by the example of the parents, who manifest a certain amount of interest in knowledge and reading; and the general character and attainment of the companions with whom they associate, is such as to deepen the pupils' impression of the importance of possessing a certain amount of knowledge and learning, in order to obtain the means of subsistence. Thus, whatever irksomeness there may be in the process of its acquisition, the pupil is somewhat compelled to bear with it on account of the necessity of it to his well-being.

But the case of the ragged scholar is widely different. He has no incentive to learn the truths he is taught, they seem almost useless to him; he sees nothing of the value of knowledge in the society in which he moves. He sees his playmates obtain their subsistence either by stealing or vagrancy, and if he cannot obtain a lodging anywhere else, the well-known wall of the jail will afford a temporary shelter, and possibly a far more comfortable one than his own miserable dwelling. The impression formed in his mind is, that there is no necessity to bore himself with acquiring that which is quite unnecessary, and he can do as well without.

Such being the mental status of his pupils, the Ragged School teacher has not only to render the acquisition of knowledge as easy, but as pleasant as possible. One might surely imagine that irregularity of attendance, unruly conduct, and general want of interest, were difficulties enough to overcome, but they are not all the Ragged School teacher has to meet with. To these must be added another, and one not easy to be overcome, namely:—

IV. *Extreme ignorance.*

In an ordinary school the teacher has, in the minds of his pupils, a certain amount of general information as a groundwork whereon to raise his superstructure. But the case of the Ragged School teacher is widely different; he has no groundwork of general information to begin with. In the minds of his pupils ignorance reigns supreme. Generally speaking, the Ragged School boy is shut out from the acquisition of knowledge. Duplicity and cunning supply the place of information. Boys who know nothing, like some "children of a larger growth," too often presume they know a great deal. Sometimes the age of the pupils in connection with their extreme ignorance, increases the difficulty, and the oldest boy in the school is often the most ignorant. In some cases we have seen those who have reached manhood's prime unable to decipher those characters which are a key to all the treasures of knowledge contained in their mother tongue. Under these circumstances the teacher must convey his instruction to them in the most simple language.

V. The Ragged School teacher has to contend with *the want of self respect amongst his scholars.*

The ordinary scholar learns from his parents and companions that a certain degree of moral character as well as general knowledge is essential to his well-being in society, or that he must possess a good reputation. He sees that those boys that are bad are marked even amongst their playmates, while those that exhibit a general good character are liked. He that is observed even in play to violate the rules of the game, or manifest a dis-

position to cheat, is indignantly repulsed. But in the case of the Ragged School boy the circumstances are just reversed; character is hardly known to him, and amongst his associates cheating and roguery are the common modes of conducting play, and thieving most likely the only means of acquiring things to play with. The teacher cannot appeal to a boy's self-respect. It is of little use to talk to him about certain actions being very unbecoming. He has first to teach his pupil the value of a good name before he can appeal to his desire to acquire it. Hence the Ragged School teacher is deprived of a valuable incentive with which the ordinary teacher is furnished.

VI. There is *the degraded neighbourhood in which the children reside.*

This is a difficulty most formidable in its character. In the case of the ordinary scholar or Sunday School boy, the neighbourhood where he resides is somewhat respectable. No inhabitants would be tolerated there who obtained there livelihood in a disreputable manner, to say nothing of the more undisguised form of vice and crime. But the Ragged School boy lives amidst those who are shockingly depraved, where roguery, cheating, and vice of various kinds and degrees are practised with impunity, for they are to those amongst whom he resides the grand means of subsistence. Growing up under such influences, and continually inhaling such a pestilential moral atmosphere, it is not surprising that the moral nature of the ragged scholar should present a fearful obstacle to the efforts of his teacher. How difficult must be his task to get pupils trained under such influences to speak the truth on all occasions,—to get them to admit and to feel that honesty is the best policy, and the general pursuit of virtues and conscientious discharge of duty, preferable to a life spent in vice, and obtaining bread by idleness, deceit, and vagrancy!

VII. *The bad influence and often positive opposition of parents.*

The general want of parental co-operation is the lament of the school teacher, this is his continual complaint. But in his case at least the parents will take care the child attends the school, and if they will not teach him themselves, but delegate that duty to the teacher, they do not oppose his instructions; there is also generally a certain amount of deference and respect paid to what he says. In the case of the Ragged School teacher the parents, generally speaking, not only do not endeavour to help the teacher in his duties, but they do not even care about the children coming to school, and in some cases positively oppose his instructions. The scholars, naturally ragged as they are, follow in the track of their parents, which is generally a vicious course. How powerful is the influence thus brought to bear against the Ragged School teacher and his efforts; the parents in their every-day life practically giving the lie to all the teacher says, and doing the very things, and saying the very words, which the teacher has forbidden. As may be naturally expected, when a boy hesitates between two opposite courses of conduct, one advised by the teacher, the other followed by the parent, he will decide upon the latter. Surely, he will say, father or mother knows best; and he acts accordingly, generally to his own sorrow and his teacher's regret.

VIII. *The shortness of time the pupils are under the teacher's training.*

In the case of evening schools this amounts to no more, at the most, than eight hours per week, supposing they regularly attend. In some cases, and these not a few, the period they are under the teacher's influence is only four hours. This sometimes arises from the want of accommodation on other nights, as well as from a difficulty of raising a sufficient salary to remunerate the master for his attendance during four nights per week. In many instances the boys are all day roaming the street in the worst of company; thus a counter education of more than six days against that of the Ragged School of four or eight hours, is continually going on.

IX. The last but not the least difficulty, is *the inapplicability of the ordinary discipline methods of school teaching.*

These will not do for the Ragged School; no cut and dried rigid system will be of use there. Each Ragged School, from the peculiarity of its pupils, and the circumstances of the school requires a different treatment. Constantly do the peculiarities of the school call forth the utmost ingenuity of the teacher to grapple with them, and novel are the methods which he is sometimes obliged to adopt. It is here that the capabilities of the teacher are severely put to the test. If he has not much patience combined with firmness he must fail to fulfil his mission.

Thus on a careful review of the diffi-

culties of the Ragged School teacher, it is manifest they are neither few nor small; but they must not deter him from prosecuting his noble, philanthropic, and arduous labours. He must continually derive fresh energy and courage from the benevolent nature of his work, and steadily keeping in view the glorious reward that awaits him and every faithful worker, when the labours and trials of earth shall be exchanged for the rest and blessedness of heaven.

Are any inclined to question whether the Ragged School teacher has a reward? That man who in some degraded, filthy, forsaken neighbourhood pursues the humble task of endeavouring to educate the rude, ragged, and uncultivated youths who roam within its precincts. Can he, unnoticed by the great, and very often by the good of the earth, have a reward? Yes, it is a delightful fact, his task like every other labour of love has its reward. If a cup of cold water given in the name of a disciple shall not lose its reward, surely the labour of instructing the ignorant shall in no wise pass unrequited. God himself has told us it shall not, for in His word it is said, "They that turn many to righteousness shall shine as stars for ever and ever."

But the reward of the Ragged School teacher is not only future, he has a portion upon earth. He finds it principally in the delight experienced in the work itself. Who that has done good, has not tasted the *luxury* of doing so! To a benevolent heart there is such a gratification derived from an act of goodness, that it is in itself a reward. A good man (much more one who is constantly engaged in doing good) shall be satisfied from himself. The Ragged School teacher is engaged in a good work. Good in its nature, good in its results to the scholars and to society in general. He has, therefore, the approbation of his own conscience, and the approving smile of the blessed God. And to the approbation of his own conscience will sometimes be added the gratitude of those he teaches, as well as the inexpressible happiness of having raised a soul from misery and crime, to holiness and virtue. To these may be added the approbation of all those who rightly estimate the philanthropic nature of his work. In this age of civilization, the garland of honour is no longer awarded only, or principally, to the blood-stained victor; but the labours of the philanthropist receive the highest share of praise. In a generation which places genius, learning, and literature above war and conquest, surely the self-denying labours of the Ragged School teacher, whose object is to extend these to the lower classes of society, will not be unappreciated. As modern society reserves the highest niche in the temple of fame to the lover and doer of good, it will not forget to encircle the brow of the Ragged School teacher with its garland of praise. Much more might be said upon the results of the Ragged School teacher's work on earth; but its grand results will only be seen in heaven. It is to this, the future, with its at present unseen realities, that he must look for a full manifestation of results; and it is to these indescribable realities the eye of his faith is directed with intense desire. He loves to contemplate the time when he shall hear the welcome greeting of his divine Master bestowing upon him the exceeding weight of glory. His great anticipation is to receive the welcome into life from the Lamb who bled upon the cross, and to have the "*well done, good and faithful servant*" for his noblest recognition in the sight of an assembled universe.

"WEE PAWNS," AND THE NEW ACT.

In our February Number for this year, the attention of our readers was called to the evils arising from the adoption of a somewhat new system of business, known in Scotland as the "Wee Pawns," and in London and other large towns in England as "Leaving Shops." The system and its results were fully described in two articles headed "Wee Pawns," and "Training Schools for Young Scottish Thieves," so that we need now only repeat that

"The 'Wee Pawn' establishment is essentially the same as that of the licensed pawnbroker. The premises are fitted up in compartments, and the goods, as received, classified and ticketed; but there is this difference in their mode of transacting their business, that while the licensed pawnbroker receives goods on pledge, and is bound to register, preserve, and return them, the other makes a pretence of purchasing the

goods, and has a tacit understanding that he will retain them for the seller, and restore them to him on receiving a profit on the purchase price, calculated at the rate of one halpenny per week for each shilling advanced, or at the rate of two hundred per cent. per annum. The broker thus affects to make a purchase, instead of receiving goods on pledge, to avoid the penalties of the Pawnbrokers' Act, and he reserves to himself the right either at once to sell or to retain and return the goods, as he finds most profitable. This mode of dealing is one-sided, unfair, and fraudulent. It is also unfair to the regular pawnbroker; and it is used by thieves, drunken married women, dishonest servants, and others, who are desirous to have their transactions concealed, as the broker keeps no register."

We concluded our remarks on this subject six months since, by saying that

"Nothing need be added to show the necessity for Parliamentary interference in immediately suppressing an evil so gross, so palpable, so gigantic, as the 'Wee Pawns' and 'Training Schools for young Scottish Thieves.'"

We are glad to be now able to say the Parliament has turned its attention to the subject, and the result is a new Act to suppress the evil. The Act is short, we therefore give it *in extenso*:—

ANNO DECIMO NONO & VICESIMO VICTORIÆ REGINÆ, CAP. XXVII.

AN ACT *to amend the Acts relating to Pawnbrokers.* [23rd June, 1856.]

25 G. 3. c. 48.—55 G. 3. c. 184.—39 & 40 G. 3. c. 99.

WHEREAS under and by virtue of an Act passed in the Twenty-fifth year of the Reign of King George the Third, Chapter Forty-eight, all Persons using or exercising the Trade or Business of a Pawnbroker in Great Britain are required to take out a Licence annually for that Purpose in the Manner prescribed by the said Act, under the Penalty of Fifty Pounds for any Neglect in that Behalf; and such Licences are chargeable with certain Stamp Duties granted and imposed thereon by an Act passed in the Fifty-fifth Year of the said King's Reign, Chapter One hundred and eighty-four: And whereas an Act was passed in the Thirty-ninth and Fortieth Years of the said King's Reign, Chapter Ninety-nine, for better regulating the Business of Pawnbrokers: And whereas Attempts are made to evade the Provisions of the said Acts by Persons who receive Goods and Chattels into their Possession, and advance Money thereon, under the Pretence that the Transaction is a Sale and Purchase of such Goods and Chattels, and not a receiving or taking of the same by way of Pawn or Pledge; and it is expedient to amend the said Acts with a view to prevent such Evasions and the Mischiefs arising therefrom: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:

Persons herein described deemed to be Pawnbrokers.

I. The following shall be deemed to be Persons using and exercising the Trade and Business of a Pawnbroker within the Meaning of the several Acts aforesaid, and subject and liable to all the Provisions and Regulations thereof in relation to Pawnbrokers, as well as the Persons who by or under the said Acts or any of them are declared or deemed to be Persons using or exercising the said Trade or Business; (that is to say,) every Person who shall keep a House, Shop, or other Place for the Purchase or Sale of Goods or Chattels, or for taking in Goods or Chattels by way of Security for Money advanced thereon, and shall purchase or receive or take in any Goods or Chattels, and pay or advance or lend thereon any Sum of Money not exceeding Ten Pounds, with or under any Agreement or Understanding, express or implied, or which from the Nature or Character of the Dealing may reasonably be inferred, that such Goods or Chattels may be afterwards redeemed or re-purchased on any Terms whatever.

Penalty on Persons declared or deemed to be Pawnbrokers not taking out proper Licences.—Penalties recoverable by summary Information.—Power to Justices to mitigate Penalties.

II. If any Person by or under this Act or the several Acts aforesaid or any of them declared or deemed to be a Person using and exercising the Trade or Business of a Pawnbroker shall neglect or

omit to take out the proper Licence in that Behalf he shall forfeit the Sum of Fifty Pounds, which shall be recoverable by Information before any Justice of the Peace in the Name of an Officer of Inland Revenue prosecuting for the same on behalf of Her Majesty; and in every Information or other Proceeding for the Recovery of such Penalty it shall be a sufficient Description of the Offence to charge that the Defendant did use and exercise the Trade and Business of a Pawnbroker without taking out a proper Licence in that Behalf; and upon the Conviction of such Defendant the like Proceedings shall be had for the levying of the Penalty or for the recording of such Conviction, and for the Appeal of the Defendant if he shall feel himself aggrieved thereby, as are provided by Law, and may be adopted with regard to any Penalty incurred under the said Act of the Thirty-ninth and Fortieth Years of King George the Third: Provided always, that it shall be lawful for the Justice before whom any such Defendant shall be convicted to mitigate or lessen the said Penalty, if he shall think fit, to any Sum not less than One Fourth thereof; provided also, that any Proceeding authorized or directed by the said recited Acts or this Act to take place before a Justice of the Peace may, in Scotland, take place before the Sheriff of the County in which the Proceeding is instituted, or his Substitute; but no Appeal shall lie from the Judgment of any Sheriff to the Quarter Sessions of the Peace, nor shall any other Appeal lie, save from the Judgment of the Sheriff Substitute to the Sheriff, whose Decision shall in all Cases be final, and not subject to Review.

EXTENSION OF GOVERNMENT GRANTS TO SCHOOLS FOR THE CRIMINAL AND ABANDONED CLASSES.

MINUTE of the Committee of Council on Education, offering Grants for the Promotion of Schools wherein children of the criminal and abandoned classes may be reformed by Industrial Training; dated 2nd June, 1856.

At the Council Chamber, Whitehall, the 2nd day of June, 1856. By the Lords of the Committee on Education of Her Majesty's most Honourable Privy Council.

Their lordships resolved to continue the grants at present made in aid of field-gardens and workshops *annexed to common elementary schools*, but as regards "Ragged or Reformatory Schools," to cancel all existing minutes, and to provide as follows (no school being admissible to aid under this minute, unless it be *industrial* in its character, and unless the scholars be taken exclusively from *the criminal or abandoned classes*:—

1. To pay half of the rent.
2. To pay one-third of the annual cost of tools and of raw material for labour.
3. To make grants towards the cost of books, maps, and apparatus, upon the same terms as to other schools.
4. In order to encourage the preparation of suitable schoolmasters for employment in such institutions, to grant the sum of £35 to the treasurer of any reformatory school in respect of every person qualified as next undermentioned who shall have been boarded, lodged, and trained as a master in in such reformatory school during a period of twelve months, namely:—

(*a*) All teachers of common elementary day schools holding certificates of merit, or registered.
(*b*) All teachers of workhouse schools holding certificates of efficiency.
(*c*) All students in normal colleges under inspection, who shall have resided therein not less than one year, and shall have successfully passed the examination at the end of the year before her Majesty's inspectors of schools.

Their lordships also resolved to reimburse to the said treasurer any sum not exceeding £6, which it may have been found necessary to advance for the purpose of travelling or personal expenses to such persons in training.

The conditions of all such grants to be:—

(*a*) That the Reformatory contain at least forty inmates, and be sanctioned or certified by the Secretary of State, under the Acts 17 & 18 Vict., c. 74, and c. 86.

(*b*) That her Majesty's inspectors of schools recommend the school, from year to year, as a suitable place in its character and arrangements for receiving masters into training for reformatory schools.

(*c*) That payment of the grant be made by quarterly instalments; and that the same certificates of good conduct be required from the principal of the institution on behalf of each person in training, as are now required in the case of Queen's scholars.

5. To grant half of the salary agreed to be paid by the managers to every master and to every assistant master, in any Ragged or Reformatory school, in the following ratio:—

For any number of inmates not exceeding 25, 1 master.

Between 25 and 50, 1 master, 1 assistant.

An additional assistant to be allowable for every 25 additional inmates above 50; and an additional master (instead of an assistant) for the first 25 inmates after every 100; these allowances giving 1 master and 3 assistants as the ordinary staff for every 100 inmates.

Every master, if untrained, must be upwards of 25 years old, and every assistant upwards of 18 years old. Industrial instructors may be counted as assistants.

If the salary agreed by the managers to be paid to an assistant exceed half of that of a master in the same school, the excess will not be reckoned in calculating the sum to be reimbursed by the Committee of Council on Education.

Her Majesty's inspectors of schools must report favourably in each year for which the grant is paid with especial reference to the following points:—

(*a*) That the ability and character of the schoolmaster and assistants are satisfactory.

(*b*) That habits of obedience, cleanliness, and order, are enforced in the school.

6. To grant as capitation, upon every child (according to the number in average attendance during the year preceding the annual inspection), *who is not paid for by the Lords Commissioners of the Treasury, under the Act* 17 & 18 *Vict.*, c. 86, the sum of 50*s.* per annum, provided that such child be fed at the school.

CHILDREN'S EXCURSIONS.

THE practice of giving school children a day's recreation in the summer has been attended with most beneficial results in Ragged Schools. It answers extremely well, both as a reward and as a punishment. The well-behaved and regular attendants only are eligible, and they feel honoured and rewarded by receiving the ticket that admits them to the treat. The disorderly and irregular scholars, by not receiving the ticket, feel their exclusion as the most severe punishment that could be inflicted upon them; and when these have been only lookers on and not participators in the day's gambols, we have heard them exclaim with eyes filled with real tears, and bosom heaving with real grief, that it should not be so next time. This was just the effect we desired to see, and should indeed be glad if every school had the opportunity of exerting the same salutary influences; but for want of funds, many have not the power. It gives us unfeigned pleasure to find, however, that the school treats are becoming more general, and the influence of the teacher

by means of it is becoming increasingly powerful for the child's good. Upon this subject we received a letter from Lord Shaftesbury last year, which we inserted in the August Number, hoping thereby that there would be such a response as would enable several additional schools to give a day's recreation to their children; but—the remainder of our sentence we scarcely care to put upon permanent record.—We would, however, with much pleasure, call the attention of our readers to a letter just received upon the same subject, and from the same noble lord:—

HOUSE OF LORDS, *July 18th*, 1856.

DEAR MR. GENT,

Notwithstanding my ill success last year, I shall venture another appeal to the public on behalf of a contribution to assist in giving to the children in each of the Ragged Schools, a treat during the summer to some parks or gardens in the neighbourhood; that they may have, at least once in twelve months, an opportunity of seeing something besides the filth and misery in which they live.

The money would be well spent. It would not only afford to them a well-deserved recreation, but greatly assist the authority of the teachers in the management of the schools. Your faithful servant, SHAFTESBURY.

I will send you two sovereigns towards the fund.

We need scarcely add that it would give us very great pleasure to receive contributions at No. 1, Exeter-Hall, for this special object. In our next Number, we hope to refer to a few of the "High-days and holidays" "Our children" have spent in green fields and country lanes.

Poetry.

A CADGER'S REMONSTRANCE.

Copied from the "CAPE MONITOR" *of the Cape of Good Hope, April* 12, 1856.

It's very well, my noble swells, to rail at such as me,
Because I sends the kinchins (*a*) out to ask your charitee;
It's very well to call us names, like "trulls" and "wagabones,"
Because we ply the cadging (*b*) lay instead of breaking stones.
It's gape-seed (*c*), isn't it, my swells, that, while you drinks your wine,
We slews our ivories (*d*) with a drop, and then kicks up a shine? (*e*)
Afore you calls us names agen, just listen unto me,
And hear my bringings-up, and then say what else could I be.
I'm workhouse-born and gutter-bred, for soon as I could crawl
They left me in our unswept "lane" alone for hours to sprawl;
My little limbs were like a crust of dirt from day to day;
On filthy straw—'twas called a bed—like some brute-beast I lay.
A drunken mother, born like me, her mate a flashman (*f*) bold,
Who served the braggadocia (*g*) more times than could be told;
But growing tired of the jugs (*h*), as once I heerd him say,
Because "he know'd 'em inside out," took to the cadging lay,
And I was taught by downy Sal each artful dodge she knew,
To gammon (*i*) shivers, sores, and all the tricks which money drew;
But then the cold was very sharp—and so our kinchins find,
But they must do as I have done—or else they'll hear my mind.
I've shivered in the snow and rain, and had my share of blows.
Who cared for me in my young days? Why, no one, that I knows!
P'raps if I'd not been bred a beast, I might have been a man,
And thought it was a shame to live the best way that I can.

(*a*) Children. (*b*) Begging. (*c*) Wonder. (*d*) Wash the teeth. (*e*) A row. (*f*) Thief. (*g*) Short imprisonment. (*h*) Prisons. (*i*) Counterfeit.

I might have worked and earned my bread, had some one taught me how,
But Lord! I'd rather steal than dig—I can't do nothing now
As I am getting old and weak (I'm wellnigh fort-three),
I don't mind saying this, my swells, you're more to blame than me.
You leaves our young to learn of us the dodges that we know;
You let us sow the seeds of ill, then wonders that they grow.
Just think of that, my noble swells, when next you rail at me,
Because I sends my kinchins out to ask "your charitee."

M. L.

The Children's Gallery.

THE NEW YORK JUVENILE ASYLUM.

"We will go this noon to the Sabbath-school at the reception house of the Juvenile Asylum. It is at 77, Grand Street."

What is the Juvenile Asylum? It is a home for disobedient, truant, begging, vagrant children, between the ages of five and fourteen, found in the streets, alleys, or police-courts of the city. Out of 1,051 received at the house of reception in 1854, the first year of the Institution, 255 were vagrants, 270 petty thieves, 33 were beggars, 32 truants, 11 drunkards, and 3 baggage-smashers; 540 of them could not read. It is to such children as these that the Asylum offers a clean and pleasant home, away from wicked companions and evil influences, with plenty to eat and plenty to do, where they can cast off their bad habits, and begin to make characters *worth something.*

It is not, then, a place of punishment? No. It is something far better; it is a place of *amendment.* The children go to school, are taught good morals, good manners, and to engage in some work fit for their age and sex. The girls, we think, have done well; for, besides making the beds, and doing about all the cleaning and mending necessary to keep the house in good order, they made 900 pairs of pants, 600 shirts, 275 jackets, 225 dresses, 350 sheets, 350 towels, besides bed-ticks, comforters, pillow-cases, aprons, and sun-bonnets by dozens. Here are a hundred girls or more, withdrawn from an idle street life, or wretched and vicious homes, and turned to some good account. What a pile of valuable work is here raised by their industry! Nice new cloth, careful cuttings out, busy fingers, thread-cases, thimbles—beginning, trying, persevering, finishing, minds interested—what glimpses of a better life dawn upon these poor girls through the thrift, order, quietness, and industry which encircle them. Blessings on the Asylum, its founders, officers, teachers, and matrons.

The Asylum itself we did not visit. The present building poorly answers their purpose; it is too cramped up in the heart of a large city, room enough neither within or without; but there is in progress a fine large new stone building in One-hundred-and-seventy-fifth-street, near the High Bridge, which will furnish ample accommodations and conveniences for carrying out the reforming and redeeming measures designed by the Institution.

"*Where did you go?*" Our visit was to the *house of reception*, where children, intended to be sent to the Asylum, are *first* sent, either by the police, or their parents or guardians. Here they stay ten days, when everything about a child is ascertained that can be. If committed by the police, its parents, if it have any, are sent to, and, if there is good and sufficient reason, it may be returned to its home again. In many cases, mothers who have lost control over their wayward children, are thankful to place them within the healthy restraints of the Asylum, where they can not only "*cease* to do evil, but *learn* to do well."

In a clean, light, cheerful room, we found the Sabbath-school. About fifty boys were present, very neatly dressed, and many of them with shrewd, bright, intelligent faces, looking as if they were bound to make their mark in the world, either a good or a bad one. The interest which they seemed to take in the exercises surprised us. Most of their answers were in concert, promptly given, as if the instruction which had been furnished had struck out a new vein of ideas in their minds. Into this little fold of stray and almost lost ones, was it not a privilege to come, and point them to God their Father, to Christ their Saviour, and to those great and blessed Bible truths

which *could make*, and which alone could make them virtuous and happy? I am sure those Sabbath-school teachers must love their work, and thank God for having put them there. In the parlour we saw a poor woman, come to visit two little boys; they were brothers, and very sad-looking little boys were they; one was crying, and so was the woman. Was she their mother?

Well, what does the Asylum mean to do with its boys and girls? One thing it wants to do is to get homes for its children out of the city; in workshops or on farms in the country. Not long before our visit, thirty-one boys and six girls were taken to the west, where families were found very thankful to receive them, and where opportunities would be afforded them to grow up useful men and women. Are there not some families who read this who have room around their hearths for one of these poor children? If any one is seriously asking, "What *good* can I do?" what better way than to train up such a child to virtue, industry, and the fear of God? If you do this little service for *Christ's sake*, you will in no wise lose your reward.—*Child's Paper.*

Notice of Meeting.

CAMDEN TOWN.

THE 8th Annual Meeting of this School was held June 11th, 1856, at the Vestry Hall of the Parish of St. Pancras, F. T. Streeten, Esq., senior Churchwarden of the Parish, in the chair.

Shortly before 7 o'clock a large number of the children were arranged in the gallery, and sang several hymns and melodies, until the Chairman at about a ¼ past 7 ascended the platform, accompanied by J. M. Clabon, Esq., M. A Garvey, Esq., L. L. B., Lieutenant Blackmore, Joseph Payne, Esq., Rev. W. J. Langdale, and other gentlemen favourable to the cause of Ragged Schools.

The Chairman remarked that he considered no philanthropy ever effected so much good in the metropolis as Ragged Schools; they have done much good—they have succeeded in educating children both morally and religiously, they have saved many from immorality and vice, who must have been its inevitable victims. They were, in his opinion, the best possible *preventive* of ignorance and vice, and the scheme on which they are conducted, and the mode of instruction, as also its nature, demand our warm approval. He knew that some advocates there were who objected to the religious instruction; such persons he thought forgot that Godliness has the promise of the life that now is, as well as of that which is to come. Ragged Schools, then, were conducted on the right principle, namely, that of training up a child in the way he should go, in order that when he is old he will not depart from it. The only way is to bring them up in the nurture and admonition of the Lord, for other foundation can no man lay than is laid. The Camden Town Ragged School is carried on in a locality where there is a wide sphere for its labours; it offers an extensive opening for the exercise of that pre-eminent Christian virtue, charity. He said that he believed, that in its immediate locality there were at least 3,000 children in a lamentable condition. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

He then called on Mr. Lee, the Hon. Sec., to read the Report.

The Report stated the continued success of the Schools, the average attendance in the Sunday School being 40 in the morning, 105 in the afternoon, and 35 in the evening. The school was conducted by a superintendent, a secretary, and 21 male and female teachers, all of whom rendered their valuable services gratuitously, and the children were taught from the Bible. A small library was the means of much good to the children and their parents, by the books being read at home.

In the Infant and Juvenile Day Schools the number of children on the books was 455, of whom 223 were boys, and 232 girls, 138 being under 6 years of age, and the average attendance daily 360. 53 children left for situations during the year. In the Penny Bank and Clothing Fund, £54 14*s.* 3*d.* was deposited by the children during the year, to which the Committee added £8 13*s.* for interest. Seven children obtained prizes at the annual distribution by the Ragged School Union, March 4, 1856. The number on the books of the Boys' Evening School was 60; the average attendance in the winter, 50; and in the summer, 25. Many of the boys had obtained respectable situations, others had joined the militia, 3 of whom had been promoted for their abilities to read, write, and cipher; 6 had been admitted into the Shoe-black Society, 5 of whom remained, and the other had by his cleanly appearance and diligence attracted the attention of a gentleman who obtained a situation for him on board one of the Commercial Steam Packet Company's vessels, provided him with an outfit at an expense of £10, and promised to double every shilling he should save. At the Girls' Evening School there were 152 on the books, the average attendance during the winter being 75. The average attendance in the Boys' Industrial Classes was 14 at the Tailors' Class, and 8 at the Shoemakers'.

The City Missionary holds three meetings during each week in the Schools, which are attended by the adult poor of the neighbourhood—the average attendance on the Friday evenings being 28. Sunday afternoon 30, and Sunday evening, 60.

Penny lectures had been delivered weekly during the winter and spring. The total number of attendants was about 1,502, of whom 1,094 paid one penny each on admission.

The lectures were delivered gratuitously, and the admission money, aided by some subscriptions, paid the expenses.

The balance sheet showed a balance in hand of £39 13*s.* 8*d.*, out of which a debt of £10 remained to be paid. The balance, it was stated, would not be sufficient to meet the salaries, etc., becoming due at Midsummer, and an urgent appeal was made for help.

Papers, Original and Selected.

SCHOLARS' PRIZES.

Our readers will probably have been expecting for some time to learn the decision of the Managing Committee of the Union respecting the renewal of the grant for Scholars' Prizes. Is the interesting ceremony of last March to be repeated next year? or is the duty of rewarding the steady and persevering scholars, who have shown by their conduct the good results of the teaching in Ragged Schools, to be left to the Committees and friends of the schools to which they belong?

This subject has recently engaged the attention of the Managing Committee, and we are able now to state their decision, so far at least as the general principle is concerned; hoping to be able to give fuller particulars in our next number.

The advantage which the scholars derived from the encouragement of an annual prize—the excellent effect which was produced by renewing and strengthening the connection between those who had left the schools and their former teachers—and the interest which such an assembly as we witnessed in St. Martin's Hall excited among the friends of Ragged Schools and the public at large, formed such powerful arguments in favour of persevering in the plan already pursued, that few persons would have seen the Scholars' Prizes altogether discontinued without great regret. At the same time the increasing numbers of the scholars entitled to rewards, and the difficulty of framing rules which would suit the requirements of schools so diversified in their circumstances as those which are connected with our Union, surrounded each returning anniversary with fresh embarrassments. It was moreover felt that while so many pressing appeals were brought before the Committee every year, for aid in carrying on the simple and necessary work of education in our schools, it was right to put a limit to the expenditure in support of an object which is at best only an accessory to their efficient working.

The Committee have therefore decided to make grants of a *portion of the expense* of giving prizes to scholars who have remained for a year in their situations, to be met by a proportional contribution to be raised by the Committees of the individual schools. We are not yet in a position to inform our readers of the proportion of the expense which will be voted by the Union, nor of the other arrangements which will be made; but we may state that the Committees of the individual schools will be invited to frame their own rules, both as to the eligibility of the scholars, and the amount of the prizes; subject of course to the approval of the Managing Committee of the Union. It has also been decided that no scholars who have received prizes in former years will be considered eligible for money prizes next Christmas.

It must be remembered that it has always been the object of the Union to stimulate and encourage, rather than to supersede, local efforts. It may at first sight appear that the proposed scheme will press hardly upon some of our schools, who are struggling to do their work in neglected neighbour-

hoods, with but little assistance from the rich and liberal. We feel deeply the value of such schools, and we know how often it happens that in neighbourhoods where there is most need of a Ragged School, public support is most difficult to be obtained. But we have no fear that the embarrassments of such schools will be increased by the decision of the Managing Committee. The amount which each school will have to raise will be trifling, while the interest which the occasion is likely to excite among the friends of the school will be comparatively great. It will afford an opportunity of bringing the claims of the school before the neighbours, in a manner which will show in bright and pleasing colours the continued interest of the teachers in their scholars, and the practical results of their labours. We would also suggest this further consideration—that by leaving the framing of the conditions, and the responsibility of raising part of the expense, to the Local Committees, the scholars will be led to look to their own Committee and teachers rather than to the Committee of the Union, as the patrons from whom they may expect encouragement in a life of industry and honesty. Everything that strengthens and prolongs the connection between a ragged scholar and his teacher is likely to be beneficial to the scholar. There are, no doubt, cases in which it is a good thing for the moral and religious welfare of a youth to break off all his early associations, even with his school—to teach him to regard the memory of his past life, and all that belonged to it, as the memory of "a dream when one awaketh;" but in the generality of the cases of those boys and girls who are now looking forward to receiving a well-merited reward next Christmas, the best guarantee for their persevering in a course of honourable industry—the best hope of their being drawn within the fold of Him, beneath whose care they will be secure—lies in the continued influence of those kind friends who first rescued them from a life of wretchedness and sin.

RAGGED SCHOOL EXCURSIONS.

Work, Work, Work! is now the order of the day; and in the bustling scenes of the world's activity there is no room for idlers. The steady jog-trot business men of a former generation would find themselves elbowed and jostled off the stage of commercial life and social progress, by their more enterprising and energetic sons and grandsons. The present day, however, yields many a successor to John Gilpin's steady, plodding, and unexciting application; but there are found few, if any, John Gilpins who can boast of twice ten years' continued application to business without a holiday. If the mental and physical powers of man have been strained to the utmost, the lesson has at length been learnt, that man needs relaxation as well as work, and if diligent application be needful, reasonable recreation should be provided. The moral nature of man requires this as well as his physical, and especially in the midst of so vast a metropolis as ours, where

> "Tens of thousands stow'd in breathless rooms,
> Midst poisonous smokes, and steams, and rattling looms,"

it does seem reasonable, if not absolutely necessary, that opportunity should be afforded them, whereby they may behold the face of nature, and the unobstructed light of Heaven, and ramble

"Where Nature's green, with joyous mien,
Whose beauties now are gladly seen
By city folks;
As in the shade of the forest glade,
The masses meet, of every grade,
To crack their jokes."

A hearty sponse is found to these sentiments in the summer practices of the industrious and thrifty artizan, who on certain days forsakes his ordinary avocations, and, in company with his wife, children, and shopmate, enjoys an Excursion in Van, Railway, or Steamboat, to some celebrated suburban scenery,

"Where lilies smile in virgin robes of white,
The thin undress of superficial light;
And varied tulips show so dazzling gay,
Blushing in bright diversities of day."

How welcome, too, is the occasional gladdening cheer of the different companies of scholars of the various schools, with which London happily abounds, as they pass through our main thoroughfares to the rendezvous to enjoy in some small measure similar sports. For the time being, the routine of the school-room is abandoned—the limb nerved to playful activity—the countenance shorn of its studious, sombre aspect, and adorned with the glee smile of pleasure instead—pens, ink, slates, books, &c., are stowed in the closet, and bats, balls, hoops, skipping-ropes, &c., are cheerfully borne instead. Some drawn in vans highly decorated—some hastening to the whereabouts of the steamboat—some marching in soldier-like order to the railway terminus—and some making their way to the neighbouring parks and fields, under the command of their kind and much loved teachers,

"Where on the hill they take their fill,
Of that which gives them pleasure still,
When thinking on the past;
The donkey gallop, the swing's high bound,
No better enjoyment could be found,
They'd wish 'twould ever last."

Among the numerous and happy groups, whose voices have rung the air with loud huzzas, and the singing of suitable and instructive pieces of music, as they have made their way through the metropolis, have been many from our London Ragged Schools. These companies have been made happy by the benevolence of their teachers and friends of the schools, and in some few instances, regaled entirely at the cost of one gentleman. The scholars of the following schools have been thus entertained:—

Lamb and Flag Court, Clerkenwell.—On Friday, the 4th of July, the children of these schools, with their teachers, were entertained by the munificent liberality of W. H. Bodkin, Esq., Q.C., at his house and picturesque grounds on Highgate Rise. Targets were placed on the grounds, and the boys supplied with bows and arrows, that they might essay their skill in archery, and mimic the sports of other days; there were also bats and balls, and a swing hung from the tough branch of a sturdy oak. They were regaled with a substantial dinner of beef and sandwiches, from tables placed upon the lawn. Later in the day a luncheon was provided for the visitors and teachers. After many a frolic and lively game, the children were assembled at the foot of the sloping lawn, and sang in concert to a crowd of listening visitors some selected pieces. They were then served with an excellent tea and good currant cake. It was Mr. Bodkin's birthday, and that gentleman has resolved to celebrate each returning anniversary in a similar way. The happy and contented expression that lighted up every countenance cannot be easily forgotten. It was a pleasing thought to reflect from whence

these children came, and the probability that some among them seldom or never before had

"———— passed the brick walls' bounds,
To range the fields and treat the lungs with air,"

and here they found themselves transported to a paradise of flowers.

HINDE'S MEWS SCHOOLS.—On Wednesday, July 30th, the children of these schools were mustered, numbering about 240; the parents and friends about 60, making in all 300 for the Annual Excursion to Erith by the "Father Thames." They started off from school a few minutes before 9 o'clock A.M., and marched soberly but gallantly through the streets towards Hungerford Market, singing and cheering as they went along. Passing the house of business of the well-known and long-tried friend of Ragged Schools, MR. W. LOCKE, in Regent Street, they simultaneously gave one long and lusty cheer, bringing the natives to their doors and windows. They reached the Market about half-past nine, at which place they were joined by another long string of young and happy faces, from Little Portland Street, with their Superintendent, with banners raised and music playing, and other friends of the Fitzroy Band of Hope, who had arranged to join them, so that when both companies were on board there were upwards of 600, which number being considered sufficient for the boat, many who sought to obtain tickets on the pier, whereby they could join them, were of necessity refused. Erith was reached in safety, and a happy day spent there. The children were charged 6*d.* each, and parents 1*s.* 6*d.* each; other adult friends 2*s.*, and children 9*d.* each. Of the children's tickets at least 100 were withdrawn from the Penny Bank. Deficiency was provided for by special contributions.

RATCLIFFE RAGGED SCHOOLS.—On the 25th June, 196 boys and girls, scholars of these schools, were assembled at 2 P.M., each were regaled with a large biscuit, arranged in order, and furnished with a good supply of bats and balls, and marched to Victoria Park, where, to the no small disappointment of the young aspirants, the use of bats and balls were interdicted. The time was spent in the healthful exercises of the gymnasium, running, jumping, and rolling matches, and sundry other less active games. When fatigued by these exercises, many of the girls and boys seated themselves, forming a large ring on the grass, and gave expression to their enjoyment of the felicity of the occasion by singing the Hymns taught them in the school. Nuts and almonds, distributed to them in large quantities, formed another and excellent diversion. Amidst these scenes of innocent and healthful recreation the time sped with rapid wing, and notice was given by the park keeper that the gates were about to be closed. They were again marshalled into the same order, and headed by a lame girl who walked with crutches, they bent their happy steps homeward, singing and cheering all the way. At the school-house another ration of biscuit was served out, and the happy groups, though tired, expressed themselves delighted with the day.

NEW NICHOL STREET, SHOREDITCH.—On July 9th, as many as 600 of the scholars of these schools were taken on an excursion by railway to Bush Wood, Epping Forest. The cost of travelling and provisions amounted to £12 10*s.*, which was defrayed by contributions specially raised for that object.

CAMDEN TOWN.—On Tuesday, the 22nd of July, 120 of the children attending the Sabbath School were conveyed in vans to Hampstead Heath, and regaled with an abundant supply of tea, bread and butter, and cake. Amused by sundry games on the Heath, and donkey riding, in which sports the teachers heartily united. On Thursday, the 24th, the scholars of the Day and Evening Schools, numbering in all 197, had a similar treat. On both occasions the weather was very fine, and feelings of satisfaction and pleasure characterized the whole of the proceedings.

PLUMTREE COURT, SHOE LANE.—On Monday, July the 7th, about 80 of these children, accompanied by invitation the Band of Hope gatherings to the Crystal Palace, and were much delighted with the trip to and from that object of universal attraction. And they were amused and instructed by the curiosities and wonders upon which they gazed, the like of which they had never seen before.

BROAD STREET, ST. GILES AND BLOOMSBURY, RAGGED SCHOOLS.—On Wednesday, Aug. 13th, 455 of the children of these schools were conveyed in vans to the Lower Park, Richmond. It is impossible to describe the joy and gladness which

pervaded the hearts and countenances of the children on the occasion. The day was particularly fine, and the ride to Richmond was greatly enjoyed. The children were supplied with a substantial dinner and tea, and amused with sundry romps and games, in which teachers and friends united. This treat was provided by special contributions, and among the friends and contributors present were Sir George and Lady Bonham.

BROAD STREET, ST. GILES, GIRLS' REFUGE.—On Tuesday, June 17th, the matron, with a few friends of the Institution, conducted 29 of the girls to Gravesend; and on July 1st, the matron and her girls were to be seen making their way to Richmond, where, decking themselves with forest flowers, and enjoying the scenery of park, hill, and dale, they spent a second happy day. The expenses were defrayed by one lady.

ARTHUR STREET, ST. GILES, BOYS' REFUGE.—On Thursday, June 24th, the master took 29 of his boys to Gravesend, and on July 3rd to Richmond, where, what with cricket playing, foot and trap ball, the day very speedily passed away. During their gambols, their enjoyments were heightened by the presence of the benevolent gentleman by whose individual liberality these treats had been provided, accompanied by the Hon. Secretary. It was the gratification of the first that induced the repetition.

ST. GILES MOTHERS' MEETING.—On July 10th, a company of women belonging to the Mothers' Class, held weekly at this school, took an excursion to Barnet, having been kindly invited by Captain Trotter to his grounds. The day was beautifully fine, and a most pleasant ride was enjoyed in a couple of vans. The reception at Dyrham Park was very kind, and the rambles about the grounds very much enjoyed. The mothers who went paid 3*s.* each, which sum they had paid previously in small instalments. More would gladly have joined the party, but they were unable to contribute that amount, owing to scarcity of work and sickness in their families.

NORTH STREET, BETHNAL GREEN.—On Monday, Aug. 4th, 200 children and 50 adults belonging to these schools were taken to Forest Gate, per railway. Each adult paid 1*s.* and each child 8*d.* These amounts were the children's savings of many weeks, and the day was richly enjoyed by all.

SUSSEX PLACE, LEADENHALL STREET.—On Wednesday, August 6th, 88 of the elder children of this school were assembled early in the morning, and to each child was given an article of clothing, prepared specially for the occasion. They were then conveyed by railway to Hampstead Road Station, and making their way to a field adjoining Primrose Hill, they dined, seated on the grass. They were amused with sundry sports, and refreshed with cakes, tea, etc., and returned by the same route; and, on the following Monday, 62 of the infants were entertained with cakes, tea, etc., in the school-room.

ST. PETER'S AND ST. PAUL'S, HAMMERSMITH.—On July 17th, 190 of the children attending the Sunday and Day Schools spent the day in the park of J. Scott, Esq., J. P. The cost, £9, was defrayed by special subscription.

TEMPERANCE HALL, HAMMERSMITH.—On July 12th, 180 scholars had their annual treat. The beautiful grounds of Rosedale Villa, Hammersmith, were placed at the disposal of the teachers, who defrayed all expenses.

GRAY'S YARD AND EDWARD'S MEWS.—On July 1st, these schools had a united treat at Stone Bridge, Willesden. 220 children were conveyed in the Paddington Canal pleasure-boats. The expenses were kindly borne by Lord Leigh, who, with several members of the aristocracy, was present, and participated in the sports.

THE LONDON SHOE-BLACK BRIGADE.—On Thursday, July 31st, the boys belonging to this interesting and useful auxiliary were assembled at head-quarters in Maiden Lane, Strand, and marched to the Steam-boat Pier, Hungerford. The company consisted of, Reds 52, Blues 33, and Yellows 28, in all 113; and were preceded by a German band of music, which gave much notoriety to the scene. They embarked for Erith, and, having arrived in safety, marched again to Belvedere (Sir C. Eardley's), where they employed themselves with great activity and industry in foot-ball, cricket, and rounder sports. At two o'clock, rations of pork-pies, rolls and cheese, gooseberries and milk and water, were plentifully served out. A goodly number of visitors partook of tea and cold meat under a tent on the grounds, and a suitable address was delivered to the boys by the Rev. W. Cadman. As this merry, industrial company passed the Tower there was a sudden burst of enthusiastic cheering, occasioned by a waterman, who pulled out from the stairs to greet them, and in that waterman they recognized

one who was formerly one of themselves, but who, by his industry and care, had saved out of his earnings enough to purchase a boat of his own, and was then rowing that identical boat.

The foregoing are a few brief jottings of some of the excursions, rambles, and treats, with which the needy children of our schools have been favoured, and we cannot help thinking that there is a moral use in such fêtes. The influence on the parents must be potent. They cannot remain insensible to the great kindness done to their offspring, and if they feel it, may it not tend to remove the ill-founded, but too common prejudice that the rich are a privileged and oppressive class. The effect on the children themselves cannot fully be estimated. With them, these are gala days never to be forgotten. They furnish topics for mutual conversation, and grateful recollections. They induce an increase of attachment towards their teachers and benefactors. They are practically shown how to seek pleasure and enjoyment effectually, and the lawful and laudable use of the good things of this life, in opposition to its abuse. The advocates and supporters of such recreations are becoming increasingly numerous. The warm hearted interest of the noble president of the Ragged School Union is apparent in the letter of appeal, which appeared in our last number, and a few have been moved to sympathy by that appeal, and forwarded contributions to the amount of £42, which is being devoted to those schools where the funds are not equal to providing a treat for their children.

The following, amongst other letters, have been received in reference to that appeal:—

HANLEY POTTERIES, STAFFORDSHIRE, *August 5th*, 1856.

DEAR SIR,

Last week we had the great pleasure of going into the country, and spending part of our time in a hay-field, where we all enjoyed ourselves exceedingly; and on Sunday last I found by the Magazine that the noble Earl wished the dear little Ragged Children to have a similar treat; and as we join with our *hearts* in his wish, we have sent a little money to aid in having our wishes carried out. For the sake of the dear children, I fear it would be a difficult thing to find a hay-field now so far to the south, but some kind of a field or common can easily be met with, and I hope the funds needful for the project may as easily be found likewise. I do sincerely hope that *this* year the plan will not be a failure; but that we shall soon hear that the children have had their treat, and been favoured with one of our beloved "Queen's days," and that they will be good children and grateful to their kind friends. My little girl has been doing some work for me that she might be able to contribute. If we can get any more towards the children's treat we will do so. Yours truly, M. A.

ASSIZE COURTS, LIVERPOOL.

DEAR GENT,

I cannot enjoy the pleasant sunny breezes by the sea shore, without doing something to second Lord Shaftesbury's effort to send some of our pent-up London children for a holiday treat.

For this purpose I send you £5 from Mr. Robert Hanbury, and the same sum from myself. Yours truly, J. MACGREGOR.

KENT PARK, *August 15th*, 1856.

Mr. Bevan begs to inform Mr. Gent that he will give directions that £20 be placed to the credit of the Ragged School Union, for the purpose of furnishing treats and excursions for the children in the Ragged Schools during the remaining summer months.

This fund is still open, and any addition will be thankfully received by the Secretary of the Ragged School Union, and promptly applied to that object. May the laudable examples of those to whom this paper has referred have many followers, and all have the sweet satisfaction of knowing that they have given joy to many a heart.

LORD SHAFTESBURY ON RAGGED SCHOOLS.

In our last number we gave, at page 147, the first portion of the speech delivered by Lord Shaftesbury, at a great meeting of the Sheffield Ragged Schools; we now furnish the remaining portion.

The master must also be a very peculiar man. My belief is, that the master of a Ragged School must be a man of the very highest order. I do not say that he must be conversant with astronomy, or that he must intone the service or lead the Gregorian chaunt. I do not mean to say that if a government inspector came down, he would be able to stand before him for two minutes. But that master must have a knowledge of human nature; he must have benevolence, judgment, discretion; he must have great zeal—very great zeal; his heart must be in the work. The work must be his meat and drink; it must be almost his life's blood. If it be not so, depend upon it he never deals as he ought with the children of a Ragged School. Doubtless the children of Sheffield would perhaps never be precisely of the class I am going to describe. But I can assure you that in London the children are remarkably wild, and, in the outset, violent. They are wonderfully acute—more acute than any children to be found in any other part of England. I have heard prison inspectors say, and seen it myself, that the acuteness of the metropolitan child is something painful. It is painful because it is a disease, precocious, unnatural. The children are worked upon by the detestable atmosphere in which they live, until their nervous systems are brought into a high degree of excitement and precocity. That shows what kind of children we have to deal with. Not long ago, a Ragged School was opened in a new district. The teachers went down, not expecting what happened. The boys in the locality around thought it a famous opportunity for indulging in mischief, or, as they considered it, a lark, and were determined to give the teachers what they called "a dose." When my friend, Mr. Payne, arrived an hour or so after the time at which the school was to have opened, he found only one or two lamps burning, all the windows broken, two of the teachers outside covered with mud from head to foot, while in the school the master was lying on his back, with six boys sitting upon him, singing, "Pop goes the weasel." (Loud laughter.) Now, I want to show you that teachers there must be of no common order. They endured this with patience; they did not call in the police; they resorted to no violence; they remonstrated with the lads, and went away. They returned on the second night, and there was a little of the same treatment, but not so much. On the third night there was scarcely any; and on the fourth night the children flocked in, and all was orderly; and depend upon it that the very boys who had sung "Pop goes the weasel" on the prostrate master, would be amongst the best boys and monitors in the school. I only mention this to show the great peculiarity of the class. The class here may not be so peculiar as around London, but rely upon it that it has its own tastes, habits, feelings, and views; and you must accommodate yourselves to those conditions if you wish to win the children, and make them, as you desire, good citizens and honest men. Observe, too, that a Ragged School—there being no principle of coercion upon which you can act—must be governed in a great measure by a system of rewards, and mainly by the great law of kindness. And that shows the very great value of the system which we ought to adopt. It may appear to be a small thing on which to declaim from a platform, but, as I know from experience, it is of the most effective value in the management of these schools, I hope you will adopt the system of giving the children periodical treats—two or three times in the course of the year. In the winter to give them a good tea, and in summer to take them out into the open fields, there to disport themselves for a few hours, and enjoy under the canopy of heaven all the beauties of God's creation. I assure you that it has more effect than you would be disposed to admit. I know many schools kept in order by the prospect of these treats, and by no more of menace to the children than an intimation that unless they behave well they will be excluded from the treat which their fellows would have. Now, let me say one word upon the name, "Ragged School." I know an attempt has been made in many places to get rid of that which I must call the graphic and philosophic name, "Ragged Schools;" and to substitute for it, as more refined and ele-

gant, that of "Industrial and Free Schools." Depend upon it, if you do that, you will do almost irreparable mischief to these institutions. I will show you why. In the first place, the term "Ragged" is the most acceptable term to the children themselves. They will constantly speak of going to the Ragged School, and advise others to do so; but they will never advise each other to go to Industrial or Free Schools. They like the term "Ragged," because it shows to them that the school is intended for their particular class, and for their particular exigencies and wants. It shows that the system of teaching is not above their capacity or above their situation. Next to that it has this good effect—we have a very considerable difficulty in confining the Ragged Schools to the peculiar class for which they are destined. A great number of persons, wishing to get gratuitous education, will send their children there under the pretence of their poverty. We are constantly obliged to be clearing out of our schools from that cause. But if we called them "Industrial and Free Schools," depend upon it we should be flooded with numbers of children who have no right there. I remember a case in which a Ragged School for a time changed its name to an "Industrial School," and one man in particular immediately sent his children, although well able to maintain and educate them himself. The school afterwards, I am happy to say, returned to its own designation, and that man withdrew his children, saying that he could not condescend to send them to a Ragged School. There is another great advantage. It constantly points out to the Committee and teachers the sphere of their duties—the particular class for which they are engaged, and the line of duty in which they should be occupied. The great tendency of all these schools, and even of Ragged Schools, is to rise above the mire and gutter; and I am sorry to say we are obliged to be putting on a heavy hand to keep them down to their proper level. It becomes tedious, no doubt. In some respects, it is offensive. The vanity and aspirations of the human heart come in. People are glad to see a superior class; and those who come to the school are impressed with the merit of the master who has raised miserable creatures to such beauty and comfort; and that is one great reason why I constantly advise not to have in your Ragged Schools—I think they are bad in any schools—periodical exhibitions and displays. They have the very worst effect, both upon the master and the children. The result, even in the better sort of schools, is that the great efforts of masters and teachers are devoted chiefly on those children who have the gift of intellect, because they become the more presentable and make the greater display, and the more extol the schoolmaster. Meanwhile, children of humble capacity, though perhaps of better hearts, and far better qualified to adorn society and exhibit the pearl of great price, are overlooked. That is bad in schools of a higher description, but when you come to schools of the condition of Ragged Schools, where you have only the training of children to fill the most subordinate offices among the working classes, is it not desirable that every thing that can be cultivated in the child of morality, piety, religion, and simplicity, should be fostered, and should not be set aside merely with a view to the intellectual, produced to attract an inspector or a wondering audience, who may give credit to the master or mistress, although that credit may have been produced by the total sacrifice of those other children, who would have been far more conspicuous for goodness of heart than acuteness of intellect? (Cheers.) I think I am right in what I say about Ragged Schools, and what I say about the term ragged. If you wish to get rid of the name "Ragged Schools," you must begin by getting rid of the ragged class. So long as the ragged class prevails, so long must Ragged Schools exist to meet the wants of that class. That ragged class exists, and is continued in great measure by the neglect of those great duties that governments, and individuals, and society at large ought to discharge. It is impossible but that the ragged class should continue to the end of time, so long as the present domiciliary state of the working classes is allowed to continue. So long as you have such courts and alleys as the metropolis presents—so long as you have residences where sometimes two, three, and four families are found in a single room, in houses where there is no provision whatever for decency, comfort, or health—so long as they are subject to those vile influences that depress the physical state, and by that drive them of all ages—men, women, and children—to intoxicating liquors, with a view to obtain an artificial excitement, and meet that depression that is caused by the abominable condition of the climate around—so long as these influences prevail, so long will this

wretched class be not born—I cannot use such a word—but absolutely spawned upon the face of society. If you wish to get rid of that class, you must get rid of them by pulling down courts, widening streets, letting in God's blessed air—give them no end of fresh water, improve their dwellings, and let every family, if possible, have a residence to themselves, and to do every thing you can to restore and to sanctify that which is the great bond of society, and the great glory of nations—that which I should call the domestic system, in which every family may have its own residence, its own precincts, where father, mother, and children may have the opportunity of decency, of comfort, privacy, and health. And I must press upon you the assertion, that the domestic system is the glory and strength of nations; and I think I have the record of God's word for it in the beautiful promise to Abraham, that in him and his seed, not all the nations, but all the families of the earth shall be blessed. (Cheers.) Now I think that this, after all, is far, very far, from an unthankful labour. Look at it in its two aspects of religion or temporal welfare. First, as a religious work: can it be an unthankful labour when you know that hundreds and thousands have been brought to a knowledge of God, who, but for these efforts, would have died in ignorance and sin? Can it be an unthankful labour when you know, as recorded in your Report to-night, that many go out of the world in early childhood, having by these schools been brought to a knowledge of our Lord and Saviour. But when you come to look at it in a temporal point of view, is it an unthankful labour when you see how greatly the condition of hundreds and thousands has been bettered; the various institutions that has arisen out of these efforts. You have a sample in your own shoe-black brigade. And I hope and trust this shoe-black society in Sheffield will, as I have no doubt it will, grow up in the same proportion, and with the same happy results as have been realized in London. We have three brigades—the red, blue, and yellow. Our red brigade, for the more westerly parts of London, consisting of 80 boys, earned last year no less a sum than £2,000. (Sensation and cheers.) That money is distributed in pretty nearly the same way as stated by Mr. Elliss, only as our brigade has existed a longer time than yours, the savings of the boys are much larger. One boy admitted to me the other day that he had left £14 in the savings' bank, and yet that good child, out of the money he had earned, had not only given his mother a very handsome present, but had fitted out his sister as an emigrant to America. Now, to get all the good you can out of the institution of Ragged Schools, you should have the various adjuncts we have in our schools of London. Some of them you have, most excellent ones, and I shall be glad to hear on another occasion that you have added a mothers' meeting, which has been attended with the greatest benefit in some of the worst parts of London. The plan is to prevail on mothers, after the hour when their children are gone to bed, to come to the school-room, and sit in classes under the superintendence of a matron, while some learn to read and others to work, the matron reading to them some interesting book, tending to their spiritual instruction. The effect has been most surprising. The society of which I have the honour to be president numbers among those who attend in this way no less than 600 in the city of Westminster; a large portion of whom, two or three years ago, were among the most dissolute and drunken persons in the district. You should also connect with your Ragged Schools what has been called the penny bank, the invention of my worthy and admirable friend, Sheriff Watson, of Aberdeen. See the good which has resulted from it. The children, when they come to the school, have no knowledge whatever of thrift, economy, and management. The only knowledge they have is to catch hold of money as they can, by begging, stealing, or in any way, and to spend it as fast as they get it. You have to teach such children everything—to give them new ideas. Very few of the children who come to our Ragged Schools have the least notion of property. I have spoken to many of them, and they have told me that they could not conceive of anything belonging to anybody except as he could get hold of it; and that when they saw a thing they thought they had a right to take it, if they could lay their hands on it, only do it secretly, because they feared to be detected, and not because they thought it wrong. You have to give these children a knowledge of the rights of property, and to prove to them that industry is lucrative and honourable. That is the value of industrial classes, in which you teach them to make shoes, clothes, to work as carpenters, bricklayers, or anything in the world. It has often been said to me by persons who

know nothing about it, and I always find it the most difficult to argue with such, for they are so conceited and obstinate that when you have talked with them till you are hoarse, you only leave them as they were before. Such people say, what is the use of 500 boys to make 300 shoemakers and 200 tailors? I do not say that we are going to make them shoemakers and tailors. I do not care, when they leave us, if they never work at tailoring or shoemaking again. Our object is not to prepare them for any one department of trade. It is impossible to give proficiency in an art to boys who leave us at twelve or thirteen years of age. Our object is to give them habits of application, to lead them to apply their minds and bodies to routine duty; to teach them that by industry they may earn their livelihood, and become useful and honourable men. We have also to give them notions of thrift and management, and this is the object of the penny banks. You will be surprised when I tell you the result, as I myself was when first I heard it. The fact is, that these ragged children obtain more money than either they or we were aware of; but the moment they get it they are accustomed to spend it in lollipops or some other foolish way. By the institution of penny banks they have been induced to bring their pence and halfpence with the assurance that they should have them back, and that with some slight increase, if they were good children. During the last year sixty of these penny banks have been instituted in connection with sixty schools; and what do you think the sum collected now amounts to? I wish somebody would guess. (The Mayor: £60 perhaps.) It is not less than £2,000. (Cheers.) This is the result of collecting the pence of the ragged children, with the view to teach them thrift and economy. I believe that every child who has brought in his pence in this way will prove a better man of business and a better citizen than he would otherwise have been. Let me implore you then to append to your school a penny bank, and I have no doubt the results will be the same in proportion as those I have stated. It has always seemed to me that the character of the teaching in these schools should be that of pure, simple, evangelical religion. (Hear, hear.) I am quite convinced that nothing else will produce any permanent—I might almost say any transitory result on this class of society. I believe I am right in the assumption that this institution is not carried on by any one denomination, but by a combination of all the orthodox believers in all the great doctrines of Christianity. (Cheers.) I trust it may continue to be so, because, although in a single instance here and there, a school has prospered, attached to the Church of England, or to this or that denomination, I am quite sure that on a great scale, and when addressed to the mighty mass of the nation at large, we must have a combination of all who hold the great doctrines of Christianity to produce a permanent result. We must have no opposition—no collision—for strife, doubt, difficulty, and bad blood, arise from a want of harmony. Depend upon it that, under such circumstances, the school will not prosper, for somehow or other these ragged scholars will find it out. They will cleave to one side or the other, and you will lose the great dominant influence which you should exercise by presenting a great front and mass of concentrated effort. I do think that at the present time, amid all our doubts and difficulties, and with the prospect of difficulties and dangers of various kinds coming upon Europe, and on this country among the rest—because although we may at last escape, we shall be touched by the fringes of the mischief—I do think it is a matter of mighty importance, and one for which we should pray God that there may be found at least one spot and one point on which all may combine to advance His great and glorious name, saying one to another from the bottom of our hearts, "Grace be with all those who love our Lord Jesus Christ in sincerity." Now, my good friends, in whatever aspect we regard this undertaking, whether in regard to time or eternity, be assured your labours are of the highest value. Viewed in the aspect of eternity, the day of judgment alone will declare their fruits; and if viewed in the aspect of time, every patriot and philanthropist must have abundant satisfaction. The patriot, because he will have given honour and strength to his native land; and the philanthropist, because he will have abated an enormous amount of human misery. This movement carries with it a special blessing, as being an indispensable necessity to the character of our times. We are living in a world wearied with the pursuit of wealth and distinction,—things by no means forbidden if pursued in subordination to higher things. We live in times of unprecedented difficulty and temptation. The tendency is to induce every man to magnify the present.

No one will venture to assert that history can furnish a period that approximates to the times in which we live. When did ever the mighty and various applications of steam power and the electric telegraph, giving rapid and frequent intercourse between nations, the penny post, the prodigious efforts of the press, machinery, the sudden and frequent changes of administration, the rise and fall of continental dynasties, war and peace hurry forward the world, scarcely leaving men time for reflection as they do now? Every day we have stirring events, new developments of commerce, new hopes of profitable speculations, new rivalries and ambitions to occupy the mind and keep down the heart. We do need something to recall us from the excessive activities of the world, something to remind us what we are and what our neighbour is; something to tell us that there are others who have been created by the same God, redeemed by the same Saviour, and destined to the same immortality as ourselves; something to make us feel that the words of our blessed Lord, "Feed my sheep," were not an idle phrase, but a divine declaration that the sons and daughters of degradation and suffering are as much sheep of our Saviour's fold as those who are "clothed in purple and fine linen, and fare sumptuously every day." This is the great and beneficial lesson that we should learn from these Ragged Schools; and while it snatches the poor, as brands from the burning, may it also rescue the rich from the frightful whirlpool of recklessness. Just for one moment contemplate the work that is before you. Hives upon hives of people have been born in this country, and hives upon hives have gone forth to our colonies. Shall we neglect the truth of holy writ, that the king's strength is in the multitude of his people? Hives have been born, and hives have gone forth to colonise; hives will still be born, and hives will still go forth to colonise, until (for such seems to be the will of God) the Anglo-Saxon race will soon cover the greater part of the habitable globe. And now arises the question, How shall they go? How shall they stay? With what character shall they go, if they go? or stay, if they stay? Shall they go or stay in ignorance or knowledge? Shall they go or stay in misery or in comfort?—as enemies or friends?—as Heathens or as Christians?—as having entered the strait gate to life everlasting, or as following the broad way to bottomless destruction? The answer to these questions rests with you, and with society at large. God has given you the means in full measure, pressed down, and running over. Let the good seed be sown, and you will not want the former and the latter rains. It will grow up a right noble harvest. You will be called to taste all manner of fruits, and to bless Almighty God, both in this world and in the next, that the leaves have been for the healing of the nations.

CRIMINAL STATISTICS.

Another blue book has just been published, containing the Nineteenth Report of the Inspectors of English Prisons for the Home District. The statistics of crime for the year 1853, to which the report refers, exhibits an improvement almost equal to that observable in 1852. The numbers for trial, or tried at assizes and sessions in 1852 were 27,250, and in 1853, 26,804, being a decrease of 2 per cent. The convictions, as compared with the committed, are identical in their relative proportions, being in 1852, 77·3, and in 1853, 77·0 per cent. The summary convictions were 71,850 in 1853, against 76,547 in 1852. There is a decrease as regards the game laws of 24·2 per cent.; the revenue laws, of 22·2 per cent.; the bastardy laws, 23·9 per cent.; the *Vagrant Act*, 22·8 per cent.; the Malicious Trespass Act, 16 per cent.; assaults, 2 per cent.; and reputed thieves, 3·5 per cent. There is an increase in military prisoners of 395·2 per cent.; under the Larceny Act, 1 per cent.; and under the Police Act, 29·8 per cent. Juvenile offenders exhibited a decrease of 117, or 5·2 per cent., and their summary convictions are of 251, or 2·6 per cent. There were 77 pardons on medical grounds in 1853. The number of deaths among the prison population of England and Wales was 216, a considerable increase, arising principally from cholera. The number of lunatics in 1853, was 132, being an increase of 22 per cent. Tabular statements are given to show how trifling a progress, if any, has

been made in the state of education. In 1853, there was a per centage of 95·3 of criminals, with "little or no instruction," against a per centage of 95·4 in 1852, 95·1 in 1851, and 94·8 in 1850. Only 4·2 per cent. are of superior education. The total expenditure for the maintenance of 109,083 prisoners in 1853 was £450,416, against £435,162 in 1852. This increase is not accounted for.

SHIP REFORMATORY.

One of the peculiar features of the benevolence of our day is the reformatory movement; an important and national, but hitherto untried one, is a floating reformatory. The *Akbar* has been appointed by the Lords of the Admiralty to this useful purpose, and she is now in "commission" as a "school frigate" at Liverpool. She was built in India about fifty years ago, and in former wars carried fifty guns. She bears unmistakeable evidences that she was not spared in the conflict. Worn out for active service, the *Akbar* is peacefully moored in the great float, or lake, at Birkenhead. Her present crew consists of fifty boys, who are either dangerously destitute, or who have passed through the prison under the recent act for reformatories. They are a bright, active set of lads, proverbially lively and mischievous, and it is deeply interesting to see their hitherto misdirected energies turned to so good and useful an account. The duties of the ship are performed by these boys, under the direction of Lieutenant Veitch, R.N., lately the successful superintendent of Russian prisoners at Millbay, with a schoolmaster and an able naval staff, and there is every expectation that they will, many of them, make useful active seamen.

The ship is supported by voluntary contributions, and it is estimated that the expense, beyond all Government allowances, will, when there are 150 boys on board, be at least £1,400 per annum. There is abundant space in the ship for 250 boys, but there is a necessary limit, from the want of funds yet at the disposal of the Committee.

When the *Akbar* was delivered to the Committee, she was a mere hulk. Upwards of £2,000 have been expended in rigging and fitting her for the service. The first boys were received on board about four months ago. Many of them have made very creditable proficiency. To give them confidence aloft they are trained on a "monkey yard," raised about eight feet from the deck. They are taught to heave the lead and to understand the marks, with the compass, and the usual nautical terms.

A VISIT TO METTRAY.

This very interesting and Model Reformatory was visited last year by one of the correspondents of *Chambers' Journal*, from which we take the following extracts. The question of *repressing* crime by reforming juvenile criminals is one of great importance, and is, we are happy to say, receiving serious consideration throughout Great Britain. It is second only to that of *preventing* crime by implanting in the youthful mind and heart right principles and correct motives of actions. Our visitor says:—

"The colony is about three miles from Tours; in a smiling, prosperous-looking country, resembling, except in its vineyards, the prettiest parts of Essex. The fine hedgerows especially, an English traveller is glad to greet, and all the more glad now, when scientific farmers in England are clearing away those dear old friends. Meaning to stay some days, I took a room at the Hôtel de la Colonie—a cheerful little roadside inn, near the turning which leads about 100 yards along a poplar-bordered lane to the gate of the colony. On this is painted—'Parlez à la Concierge;' and here the portress told me, that though Sunday and Thursday are the public days, I, as a foreigner, should be admitted. She made me write

my name in a book, and led me further along the road, and in at another gate to the large quadrangle or area of the colony, round three sides of which stand twelve detached houses and the church. A very broad gravel road runs round the area; grass lawns, edged with fine young acacias and poplars, occupy the middle part; and in the centre of all is a stone basin of water. It looked pleasant—all was fresh after the rain; the trees were in their brightest spring green; the acacias were in flower; and beautiful wreaths of *wistaria* decked the front of one of the houses. It was the clergyman's. The church stands in the centre of one side. A part of the area is occupied by a man-of-war's masts, rigged—on which, as I learned later, the boys, especially the born seamen from the coasts of Brittany, are delighted to practise the nautical exercise. Several persons were crossing the area; the clergyman appeared from under the trees; there were boys in blue blouses, and young men in the blue uniform of the colony, passing to and fro, apparently pursuing their several avocations. The first thought is—how happy these young criminals are to be here: here is nothing to remind them of prison or crime; nothing to recall the squalor and poverty in which, it is probable, most of them were born. All is pleasant, wholesome, cheerful. The *concierge* consigned me to one of these young men in uniform, to be conducted round the colony; and I found in him, as well as in each of those who afterwards conducted me, a very obliging and intelligent guide. He took me first to the large class-room, which stands on one side of, and a little behind, the church. It is lofty and airy, and is provided with moveable benches and a platform. On the walls hung some prints—one of 'The Happy Apprentice,' accepted at once as son-in-law and partner by his master—and tablets. One of these was the *table d'honneur*, inscribed with the names of colonists entitled to this privilege by three months' freedom from all punishment. Many of these names have been there a long time.* The erasure of a name is a severe punishment; not only because it is a mark of disgrace, but also because persons applying to the colony for servants or workmen are directed in their choice by this table, and by another containing the names of those who, in the periodical competition, have shown themselves most skilful in their different trades. To the colonists occupying the four or five highest places on both lists, prizes, varying from two francs to half a franc, are from time to time awarded. There are at this time 62 agents to conduct the school of 625 boys; and this large proportion of teachers to pupils is doubtless one great reason of the success of Mettray.

"We went into the church: it is light and simple within and without; there is nothing remarkable in it but that, at the back of the high-altar, there is an opening to the *quartier de punition*, where the cells of punishment are so placed, that their occupants need never be excluded from participating by eye and ear in the church-service. Round the walls of the church are painted the names of the principal contributors to the colony, among whom were some few English. From the church door I took a good survey of the buildings round the area. On the same side with the church, a little behind it, stand the class-room and another building uniform with this. On the right and left sides of the area stand ten detached houses, five on each, all alike; single gabled, two storied, broad eaved, with the staircase on the outside, leading to the side-doors of the upper rooms, sheltered by the eave. On the houses given by towns or individuals is inscribed the name of the giver: there is 'Maison de Paris,' 'd'Orléans,' 'de Poitiers,' 'de Limoges,' 'de M. le Comte d'Ourches,' 'de la veuve Hébert.' One is inscribed 'Maison de Marie,' and bears a figure of the Virgin and Child in a central niche. This is the habitation of the youngest children, those from five years old to ten, who are placed peculiarly under the care of the mother of Jesus. One of these houses is occupied by the clergyman; the other nine, and five more in different parts of the colony, are occupied by 'families;' that is to say, each house is inhabited by from forty to fifty boys, under the care of a chief and second chief of the family—two young men (educated in the school for teachers) appointed to be constantly with the boys when they are in the house. It is found to be desirable, for the purpose of maintaining the *esprit de famille*, not to remove a boy from the family in which he is placed on entering the institution. This rule, however, has one exception—the very young children compose one family, and these, when they grow old enough, are drafted into other families as vacancies occur. In

* According to the last Report, nine names were inscribed from the eighteenth to the twenty-seventh time.

distributing new-comers among the different families, especial care is taken that they shall form the smallest possible proportion in numbers to the children who have already been partially trained and are imbued with the spirit of the institution; and also—their characters and antecedents having been carefully studied—that they shall be classed with companions whose dispositions are likely to promote their reform. Ten houses were built expressly, and four farmhouses in the immediate neighbourhood have been adapted, to receive each one family. Each house contains three rooms: that on the ground-floor is a workshop; and each of the upper-floors contain one room, which is bed-room, eating-room, or class-room, according to the hour and the need.

"Between the houses are sheds, where the colonists break stones, or do other wet-weather work; and behind some houses is a piece of ground, divided into boys' gardens, where they work in their play-time. Among these there was, of course, a difference; but the general aspect of the whole place was beautifully neat and orderly; everything looked square, straight, and even. One is impressed with the idea of military discipline pervading the whole; and perhaps one wishes the trees at least would assert their independence of it, and shoot upwards and sideways a little out of the line.

"All we see is in a measure the work of the colonists. From the very beginning, they were employed on the buildings, the roads, the planting, etc.; and no doubt a feeling of home and of property springs up in their poor homeless hearts, as they see their work take form and substance.

"We went into one of the workshops: there sat a teacher, with about twenty boys, making wooden *sabots*, the common *chaussure* of the colonists; in the next, they were making leather shoes, worn here only on Sundays; tailors occupied a third; carpenters a fourth; and in another much larger workshop the agricultural instruments were being repaired. The numbers employed in the workshops do not, all together, equal the number at work in the fields. It is an agricultural colony. I understood, however, that everything used in the colony is made there; there are probably some exceptions to this; but the neat blue uniforms of the agents are not among them, and they do great credit to the tailors' skill.

"We went into the upper room, then prepared for dinner; and, while waiting for the boys to come in, we had time to look round and see how easily this room is converted to its three purposes. It must be from 30 to 40 feet long, and from 15 to 20 wide; and it is pretty well aired, having the window and the door at opposite ends. Ten hammocks are now hooked up to each wall, at a hammock's length from the walls; from end to end of the room are fixed two or three pillars, fitted with rests, to support the horizontal beams placed upon them every night, to which beams the hammocks are slung. In the wall, close to each hammock, is a little cupboard, without door, that it may be always open to inspection. To convert the room to school purposes, little more is necessary than to rearrange the benches and tables now placed for dinner. Round the walls hang a few prints; there is Napoleon I., the Virgin Mary, and M. de Courteilles, the early friend and coadjutor, early and late, of M. de Metz, in forming Mettray.* Near the door is a small sleeping-place, partitioned off, for the chief of the family; it has a window whence he can see all that passes in the room, and space enough inside to receive any one, two, or three boys, with whom he may desire a private conversation.

"The bugles sound, and the approach of the family is heard; their sabots clatter orderly up the stairs; their master-workman, whether of the field or the shop, here makes them over to the care of their family-chief. The iron pots of broth are steaming on the floor; the boys stand in their places while grace is said; and at a word, sit down, and are helped by the 'elder brother.' All is quickly and silently done. The boys do not talk among themselves while at meals, but they answered readily and intelligently any questions or remarks. There are two 'elder brothers' to each family, chosen by each family for itself—subject, of course, to the approbation of the superiors, who, however, only once have found occasion to interfere. These elder brothers are distinguished by a red galloon on the sleeve; they are charged with the arrangement of the room for its different purposes, and they have a general superintendence of the conduct of their family, and are to report to the chiefs any infraction of rules. During the dinner, I looked at the countenances, and exchanged a few words with the boys. They looked generally good and kind, and contented—the variations

* M. de Courteilles died in 1852.

from this expression were rather towards the dull and the sulky than towards the wicked. Few among them could be called otherwise than very plain—not one was made of porcelain clay; but there were some exceptions to the usual heavy look, some nicely turned features, and many bright eyes. I thought I could soon learn to distinguish those who had been longest at Mettray, by their more developed countenances and freer manners. In guessing their age, I almost always found myself below the mark; they were nearly all under-sized; very many come in a very bad state of health.* After dinner, they have a short time of play, when tongues as well as limbs are let loose. The hour allotted to dinner and play being over, the bugles call to the daily hour and half of lessons;† after which, all go back to field or workshop for four or five hours more. Of the fifteen hours in each day, ten are spent in the field or the workshop.

"I was next taken to the wash-house and laundry, and to the kitchen and infirmary; both the latter are managed by Sisters of Charity, of whom nine constantly live here, the only female influences I had yet seen at work in the colony. They are assisted by a certain number of boys, who learn in helping. The kitchen, on the ground-floor, is beautifully clean and neat. The infirmary, on the first-floor, consists of a ward, in which are about ten beds, and a corridor where the Sisters receive their out-patients, and where they were then engaged. One little fellow was dismissed with an expression of non-belief in his complaints, but it was added: 'Come again in the evening, if you still feel ill.' It seems likely enough that among the 625 many may covet, as a pleasing variety, a residence in this comfortable ward, where, among other indulgences, that, elsewhere unknown, of a nice bed upon four legs awaits them. There were five or six patients in the ward. The proportion of sick is generally large, as must be expected among these unfortunates, gathered chiefly from the most degraded and destitute classes; but the careful medical attendance (they are visited nearly every day by a physician), the constant watchfulness of the Sisters, and the healthy, regular life, with good food, good air, and work apportioned to their strength, seldom fail to give a fair portion of health even to the most sickly among them. In the Sisters' quarters, which are apart from the quadrangle, is a pretty little chapel for their own private use.

"I visited the register-office, as it may be called, where, in the books kept by the chiefs of families, detailing the daily conduct of each boy, and in the correspondence held between Mettray and the colonist and his masters and patrons after he leaves Mettray, the biography of each colonist may be in great measure made out. The director makes use of these details of daily conduct when he is called upon to judge an offence. The offender is first sent to the Salle de Réflexion, where he has a quiet opportunity of recovering himself; and meantime, the director to whom he is reported has time to consult the register, and judge by his antecedents of the character of this offence. Thus the boy is guaranteed against any sudden effect of anger on the part of his immediate superintendent, and allowed the advantage of any previous good character he has acquired.

"By the correspondence after the colonist has left Mettray, M. de Metz is enabled to trace the effect of his discipline, and to collect the data on which to found the very satisfactory calculation, that 89 per cent. of these poor lads are redeemed to become useful and worthy members of society. Had I not been afraid of trying my guide's patience too much, I could have pored much longer over these writings, full of proofs of the minute, sustained, affectionate attention given to the formation of the pupils' characters, and the care with which they are defended after they return to the world. The director, by means of his 'Société de Patronage,' which extends all over France, finds them places; sometimes lends them money for their outfit; always places them under the special care of some one in the neighbourhood of their employer; and, as long as their conduct is good, welcomes them back to Mettray, which they revisit as their old home.

"Looking over these journals, I elicited some information from my guide as to the manner in which discipline is sustained. It appears to be very strict, and yet unaccompanied with any harshness. There is no corporal punishment, and dieting upon bread and water is no longer practised. The slighter punishments now

* Mostly described in the Reports as scrofulous.

† The school-hours in summer are during the heat of the day; in winter, they are in the morning and evening by lamplight.

consist chiefly in exclusion from some privilege. There are good marks, which can be acquired and forfeited, and of which a certain number entitles to other prizes and privileges. Among them is that of going with the fire-engine, to extinguish fires in the neighbourhood—a service the colonists have several times rendered, once having saved the village church; none but the worthy are allowed to join these expeditions. Another, reserved for the family that has been without reproach during the week, is that of marching on Sunday at the head of all the other families, bearing the national flag, inscribed 'Honneur à la Famille.' The erasure of a name from the table of honour is a severe punishment; still more so is solitary confinement in the cell, which may be light or dark, with a bread-and-water diet, the solitude being broken only by visits from superiors. This is found to work powerfully. One poor lad, who had probably elsewhere known corporal punishment, said he would rather be whipped than put into the cell; but he knew the cell did him most good. Severest of all in the scale of punishments is the being sent back to the Maison Centrale, the prison whence they came. This is reserved for great offences, or for running away, which though probably not the greatest offence that can be committed, is considered as a disqualification for Mettray. There are no physical restraints; neither bolts nor bars can be employed to retain the colonists here, but a strong appeal is always made to them; they are in some sort put upon honour, and taught to regard running away as a species of desertion. It has, however, in a great degree succeeded. In the fifteen years Mettray has existed, the attempts to run away have been but thirty-four, of which one only was successful. In the last few years, there has not been more than one attempt in a year.

"In the concierge's porch to-day I saw a very nice looking woman at work, the mother of two boys, who were standing with her chatting. She had come from Nantes to see them; and as she could have their company but for a few hours every day, she was staying some days at the hotel. She was so well dressed, and looked, both inwardly and outwardly, so respectable, the first thought that occurred to me was, how could her sons have fallen into the kind of trouble that brings boys to Mettray? I afterwards noticed, in a Report, that there were at Mettray some boys belonging to what are commonly called the better classes, and that usually they are those who give the most trouble. My guide told me, that about a fourth part of the number now at Mettray could not be allowed intercourse with their parents or (so-called) friends, and many have none desirous to correspond with them; but still there are many who may and do, under certain regulations, receive visits and correspond, and scores of letters are sometimes written and sent in a day. After returning to my hotel, I continued to hear the bugle-sounds at intervals till the hour of retiring."

(To be continued.)

GOVERNMENT GRANTS—EXPLANATION OF MINUTE.

In our last number, page 160, we gave a copy of Minute of Council on Education, offering grants for aiding Industrial Ragged Schools, a circular has since been issued by that Committee to Her Majesty's Inspectors of Schools, in explanation of that Minute. The following is a copy of that circular:—

COMMITTEE OF COUNCIL ON EDUCATION, COUNCIL OFFICE.
July, 1856.

SIR,—I am directed to bring under your notice the enclosed Copy of a Minute, dated 2nd June, 1856, on Reformatory Schools.

The inspection of Reformatories will be arranged upon the same plan as that of common Elementary Schools, *i.e.*, a certain month will be fixed for the Inspector's visit, and all annual grants *(except those under Section 4 of the Minute)* will be paid for years ending at that date. The Institutions to be inspected will fall into two classes. There will be,—

1. Those Institutions which are conducted upon a considerable scale, and which are recognized by the Secretary of State in pursuance of Acts of Parliament. But, there will also be,—
2. A large number of smaller Institutions which now, under the names of Asylums, Homes, Refuges, Ragged Schools, and the like, attempt, with varying degrees of completeness, to effect the object proposed by the Minute.

Both classes of Institutions (the larger and the smaller) may share *equally* in the following forms of aid;—they may receive half the rent; one-third of the cost of tools, books, and raw materials of labour; one-half of the salaries; and an annual capitation grant upon every child who is provided with food as well as instruction, and who is not otherwise paid for by the Treasury.

The larger and certified Institutions will, however, enjoy *this further privilege*, that they may receive candidates, from certain specified classes, for training as Masters, and may be paid on their account such a sum as nearly corresponds to the allowance for a Queen's Scholar in a Normal College of the ordinary kind.

The system of examination, and the course of instruction, proper for an ordinary Normal College, would be unsuited to a Reformatory. In abandoning, therefore, any such requisition, it has been an object to specify those classes of candidates who have given proof that they *already* possess a fair amount of intellectual acquirements, as well as some familiarity with the ordinary routine of School-keeping. The reception of such candidates into training will require no addition to the staff for their own instruction; occasional lectures, and examinations by the principal will suffice to keep up their knowledge; and they will be useful assistants to the ordinary officers of the Institution, at the same time that they are qualifying themselves for independent employment.

In accordance with this view, the allowance which, in the case of a Queen's Scholar, is divided between his own Bursary and the Grant made to the College for his examination at the end of each year, is in the present instance consolidated. Her Majesty's Inspectors, at their annual visits, will report upon the qualifications and ability of the candidates in training, but the candidates will not be further subjected to a general examination in the same manner as students in ordinary Normal Colleges.

As the number of institutions in which masters can be suitably trained is not likely to be large, the special payments allowable *under the fourth section of the Minute* will be separated entirely from the rest which are to be issued on the Annual Report of the Inspectors.

It is not supposed by their Lordships that the attainments implied by the definition of the classes from which the choice of candidates for training must be made, constitute all that is wanted in a Reformatory Teacher. Their Lordships do, however, consider that there is a very close connexion between the peculiar qualifications of such a teacher and the attainments in question, *as means through which those qualifications may operate with increased effect.*

If intellectual instruction ought to occupy any place at all in the Reformatory process, it ought to be good as far as it goes.

Criminal boys often possess sharpness and cunning, but this is a very different thing from the power of sustained attention and methodical application of the mind. It is in the inculcation of such habits that intellectual discipline becomes identical with moral discipline of a high order. The humbleness of the form, and the limited degree, in which intellectual instruction may be imparted, does not alter this truth, nor dispense with the necessity for an able Teacher. In more than one Reformatory which has been inspected, the intellectual instruction is not only limited, but bad. School lessons should take their turn with hard bodily labour, but should never be allowed to supersede it as the staple of each Reformatory Institution.

Grants under the fifth section of the Minute are *not* confined to those masters and assistants who have been trained, nor are they offered in the way of augmentation. The Managers will receive half the sums which they return as the salaries agreed to be paid, but, so long as those salaries are paid, the grants may be carried to the general account of the school. Their Lordships reserve to themselves discretion to determine whether any particular salary, by its amount or otherwise, falls fairly within the scope of the Minute.

You will observe that the Government leaves the choice of teachers absolutely to the Managers, interposing no test whatever, except the Inspector's Annual Report *upon certain specified points.*

According to the organization adopted in each Reformatory, the *Master*, for whose salary allowance is made, may or may not be the principal teacher in school. If he is not, the School Teacher may be counted among the *assistants* in claiming a grant, according to the number of instructors admissible under the Minute. The principal officer ought in all cases to be well enough instructed to be able to control, and to be responsible for, the work of the School-room.

The literary ability of a Teacher may be regarded as sufficient if the Inspector is satisfied that the boys under his charge learn to read, write, and cipher in such a manner as to acquire *the practical command of those arts in earning their bread, and making their way in the world.* A boy who reads with difficulty and without intelligence—who writes imperfectly and spells ill—who cannot readily apply the rules of arithmetic to a common transaction of the shop or of wages—might as well, for most practical purposes, be unable to read, write, or cipher at all. You should apply this test rigorously in examining all such boys as are on the eve of leaving the School.

In the same way, as to Religious Knowledge, you should endeavour to ascertain that the doctrines and maxims of Christianity are taught in such a manner as to be likely to become motives and rules of conduct.

In the same spirit, you will bear in mind that no oral delivery of moral lessons can be so effective as that which results from daily practice. You will not, therefore, allow any general professions to weigh against the evidence which a school, or workshop, may present *in itself* of a want of order, obedience, and cleanliness. A disobedient, dirty, ill-conditioned lad, is not to be talked out of those habits, but can only be cured by being obliged to live in daily and hourly contact with the practical opposites of them.

With regard to the rule which confines the Capitation Grant to those children who are—

1. Fed, and 2. Not paid for by the Treasury,

the former test is adopted, because experience seems to show that, without the offer of food, the lowest part of the juvenile population cannot be reached by instruction, and because, while this circumstance renders Ragged or Reformatory Schools more costly than others, it also serves to distinguish them broadly from common elementary day schools. You will be careful, on all occasions, to inquire and report whether the Reformatory is *confined* to the most degraded class of children.

It has been known to happen that a Ragged School, by the offer of food, has emptied a neighbouring Day School, where the parents of the children were previously paying for their instruction; *such a result is an unmixed evil.* No positive rule can supply the place of personal vigilance and good faith, on the part of the managers, in guarding against such abuses. It is to be hoped that, if proper pains be taken to explain the nature of these Schools, few decent parents, however poor, will be so wanting in honest pride as to be tempted to send their children to them. The relief of want should not be confounded with the remedy for vice and crime. The honest children of honest parents should no more be brought to Reformatories for education than to Hospitals for food.

The Committee of Council considered the question, whether lodgings as well as food should be taken into account, and decided in the negative, except so far as the allowance towards rent may suffice to meet the cost of dormitories. There are many excellent institutions in which the inmates are not lodged, and in some others, where they are lodged, it would have been desirable to secure much more complete premises, and arrangements for classification, before undertaking any such charge. You will carefully examine and report upon the day-rooms, dormitories, and offices, no less than the school-rooms and workshops, so as to form an opinion of the entire life of the inmates, and of the habits likely to result from it.

The Capitation Grant is not allowed on those children who are paid for by the Treasury, because the Act of Parliament 17, 18 Vict. c. 86, sec. 3, enables the Lords of the Treasury to make a sufficient allowance for general care and maintenance in a single sum.

Their Lordships, following the analogy of the Act 17, 18 Vict. c. 86, sec. 2, have decided that no inmates of Ragged or Reformatory Schools, who are above twenty-one years of age, are to be reckoned in calculating such allowances from the Education Grant as depend upon the number of inmates. Their Lordships do not regard it as advisable to associate persons who have reached mature years in crime with youths in one and the same Reformatory.

My Lords intend, as a general rule, to refer those institutions in England and Wales which fall exclusively under the Minute of 2nd June, 1856, to such of Her Majesty's Inspectors as are charged with the inspection of Workhouse Schools.

I have the honour to be, Sir, Your obedient Servant,

R. R. W. LINGEN.

The Children's Gallery.

THE HOMELESS BOY.

One evening when darkness was falling upon the noisy streets of St. Giles's, I saw a poor, half naked, and wretched boy, limping across the Seven Dials. I waited for him, and when he came close to me, I said:—

"Where do you live, my boy?"

"I live nowhere, sir."

"Where did you rest last night?"

"In Covent Garden."

"Where did you sleep the night before?"

"On the ruins, sir." These ruins were a heap of bricks and old timber.

"What is your name?"

"Isaac Hall."

"Have you a mother, Isaac?"

"No, sir."

"Where is your father?"

"He died when I was five years old."

"How old are you now?"

"Thirteen."

"How do you live?"

"By begging, sir."

"Have the police had hold of you?"

"No, sir."

"Would you like your tea, Isaac?"

"I should, sir," said he, smiling.

"Would you like a bed, Isaac?"

"Yes, sir," replied he, cheerily.

"Would you *work*, Isaac?"

"Yes, sir,—I'd try."

This was enough for me. I took him to the Boys' Refuge, in Arthur Street, near St. Giles's Church, and there, in company with Mr. Wood, the master, submitted him to re-examination. Some of the questions and answers were as follows:—

"How did you get the last money you had?"

"By picking walnuts in Covent Garden."

"What did you do with the money?"

"I bought these trowsers," and he gave a proud look at them. They were small, thin, and torn.

"What did you pay for them?"

"Fourpence."

"What did you pay for your boots?" They were two odd ones.

"Three half-pence."

His person was then examined. He had neither shirt nor stockings. His left foot was bad, and wrapped in a bit of an old red handkerchief. His head, body, and clothes, swarmed with vermin, and his shoulders were encrusted with a flaming eruption. I said:—

"What did this, Isaac?" and pointed to the eruption.

"I have done it with scratching, sir." Poor Isaac!

Well, the master of the Refuge took care of him, and he is now a vastly improved boy.

WHAT CAN I DO? A PARABLE.

Some years ago, a missionary in Jamaica received from the British and Foreign Bible Society a grant of Testaments for the use of such Negroes as could read. Having assembled his sable flock, after mentioning the receipt of this valuable present, he intimated that he thought, by using proper exertions, they might all learn to read within twelve months, and promised that as soon as they could read it, they should each receive one of the Testaments for private use. At first their faces brightened up, but the question recurring, How can this be done? it speedily caused the smile to vanish. The good pastor, guessing the cause of the speechless perplexity, intimated that, since a certain number of the congregation could read, if they would each teach five who could not, the aim would soon be accomplished. Thirty Negroes accepted the word of exhortation, and volunteered their services.

An obstacle, however—like that which impedes the progress of too many Ragged Schools, namely, the want of adequate machinery—met these earnest-minded labourers at the very outset. They did not like to degrade the Bible into a mere lesson book, and they had no means of obtaining regular school books. How then they were to explain the mysteries of the alphabet became a grave question. With that facile suggestiveness which is native to the Negro mind, they resolved, since they had no lesson-book, to teach the alphabet, aye, and even reading, *without books!* Thereupon, after due notice, they assembled their illiterate brethren in the grave-yards; and there, by means of the quaint epitaphs, they taught the alphabet and the rudiments of reading.

Some months after the pastor had

made his proposition for the knowers to teach the unlearned, he met an aged Negro, leaving his hut long after the sun had set below the horizon. In reply to a question, the man indicated a distant village as his destination. "Why," said the good missionary, "that is seven miles off—what are you going there for at this late hour?" The Negro replied, while a smile irradiated his countenance, "Massa knows, massa knows! me go to teach *five* Christian broders to read Bible—but me always find THIRTY there!"

With our Sunday Schools crammed, and hundreds turned away from the doors because teachers cannot be found for the learners, ought not some of our readers, who have not yet been hired as labourers by the great Master-worker, to take a hint from this poor Negro, enslaved in body, but a true freedman of the Lord? He felt the Bible to be too precious to his soul to permit a lock to remain on the chest containing this veritable gold of Ophir; and so, in the darksome night, he plodded many a weary mile to distribute the costly ore, until before long he was refreshed by hearing his black brethren exclaim, "The gold of that land is good." To you, then, O idler, is it written, "Go thou and do likewise!"

Poetry.

NO HOME.

I PITY those who have no home,
But beg their bread, or idly roam;
Some young as I, no mother's care,
Nor father's tender kindness share.

Like them, without a home, and wild,
I might have been a beggar's child,
The pains of hunger oft to feel,
And learn, like some of them, to steal.

I pity them, and if I could,
How I should like to do them good;
To tell them of a Saviour's love,
And of a better world above.

That world of joy, that home of peace,
Where love shall never, never cease;
Where there is room for all to meet,
Before our Heavenly Father's feet.

Notices of Meetings.

HOXTON RAGGED SCHOOLS.

THE Annual Meeting of these Schools was held recently, in the Pavement Chapel, New North Road. The audience was large, and of the most respectable character, and the Earl of Shaftesbury presided. The Report described in graphic terms the benefits derived by the neighbourhood and the ragged portion of the population of the district from the establishment of the schools; it depicted the struggles of the institution from want of funds; and after enumerating its various branches of usefulness, concluded with the painful information that the Committee were unable to meet the numerous demands made upon them, and after becoming involved in debt had been compelled to close the *Boys' Day School*.

The Noble Chairman then spoke at length upon the advantages of supporting the Ragged School cause, and concluded with an eloquent appeal for pecuniary aid for the Hoxton Schools.

NEW NICHOL STREET RAGGED SCHOOL AND INFANT NURSERY.

THE Annual Meeting of these schools was recently held; the Earl of Shaftesbury in the chair. The Meeting was addressed by Rev. H. Townley, Mr. Watts, Rev. J. Colbourne, and J. Payne, Esq.

The Report was full of highly interesting facts, and detailed at considerable length the operations of the schools. During the three years ending March, 1856, 1,418 children had been admitted, and 993 refused for want of space. The number of children on the books was 657. Average morning attendance, 210; average attendance in the afternoon, 514; and in the evening, varying from 130 to 350. Into the Day Schools 500 children had been admitted, and 280 refused admittance for want of room; average attendance, 270. The year's expenditure amounted to £244 11*s.* 6*d.*, the receipts to only £180, leaving a balance due to the Treasurer of £56. A new feature had been introduced during the year in the shape of an Infant Nursery, which was kept open from 8 till 7, where mothers might leave their children at the small charge of 1*d.* per day for those under two years old, and of 2*d.* per week for those that were above two and under four. Since its establishment (six months) 100 children had been admitted, 30 of whom had died from various causes, 20 had been removed, and 50 still remained.

Papers, Original and Selected.

REFORMATORY UNIONS AND THEIR PRINCIPLES.

THE refusal of our Australian, Tasmanian, and Cape Colonists, any longer to permit convicts to land upon their shores—although at the time most perplexing to our statesmen, and still deprecated by eminent men, such as Lord Chief Justice Campbell, who considers that there can be no proper substitute for transportation as a punishment—has yet led to results which hold out before us the prospects of permanent benefit to the nation. The fact remaining, that crime is one of our most alarming social evils—that 100,000 persons are annually sent to prison—a number almost equal to the yearly increase of the population of England and Wales—has led earnest men, both in and out of Parliament, seriously to consider whether some plan might not be devised whereby the causes of crime could be, at least in part, removed by preventive measures; and whether, too, in the case of juvenile crime, it might not be possible so to deal with young delinquents, as, instead of punishing but to harden, they might not be permanently reformed, and become useful members of the body politic. The operation of Ragged Schools, and of those Refuges which grew out of the Ragged School movement, together with the success achieved at Reformatories from time to time, established both at home and abroad—Redhill, in Surrey; Mettray, in France; and the Rauhe Haus at Hamburg—had given heart and hope to philanthropists; and when the diminution of crime became a political question and a state necessity, the public were prepared heartily to support those new Reformatory Institutions, the names of which, as the Reformatory and Refuge Union, and the National Reformatory Union, will be soon familiar as household words all over the land.

With many, these movements are and have been purely a question of Christianity and philanthropy; and are not excused by the perplexities of Governments or of County Magistrates and Quarter Sessions Justices, nor yet by any desire to adopt a popular or fashionable system. Every cause that is good has its "early struggles," its stage and period of sacrifices, if not of occasional martyrdom. If, therefore, *now* (as has been said somewhat sneeringly by a public writer) Quarter Sessions philanthropy is awake, Chairmen are up and doing, it is become fashionable to be practical; gentility shows itself in attending to business; in place of Baden or Naples, the great itinerate from Reading to Bristol, they only leave Parliament to agitate the people, and the great topic of their eloquence and industry at present is what is termed "the Reformatory Movement;" we think we can safely say, that at all events the founders and fosterers of Ragged Schools and Refuges were *in earnest* at a time when their path was in the shadow, and their steps in the bye-ways of this world's renown; nay, more, that it is largely owing to their efforts that so much activity is now displayed in the different counties of England. Whatever "Unions" recently formed are des-

tined to accomplish, let it not be forgotten, that at the *Conversazione* held in June last, in connection with the Reformatory and Refuge Union, it appeared that 28 different Refuges,—4 for adult males, with 217 inmates; 10 for boys, with 315 inmates; 9 for girls, with 25 inmates,—together with the well-known Westminster Refuge, were already in operation in the Metropolis. It is true that the Reformatory differs, strictly speaking, from the Refuge, in that the former receives only those who have been tainted with crime—although here, hitherto, there have been exceptions; whereas the Refuge receives "mitherless bairns," and also the outcast children of abandoned parents, in addition to those who have been once or more frequently convicted before a magistrate. Still our position remains indisputable, that the *New* Reformatory movements are but developments of what was already in existence, with a wider range, extending to the whole of England and Wales; and while awaking into activity local sympathy and support, securing also the patronage and aid of the Government.

Juvenile criminals are the special objects on which zeal and effort are now concentrated; and here 11½ per cent. of the number of transgressors against law are to be found; surely the necessity is sufficiently urgent to combine the active energies of all good men. And here, too, we deal with a class far more hopeful than are adult criminals. To the latter, an idle life, a reckless companionship, stereotyped habits of dishonesty, and an indurated conscience, are, alas! in most instances, "a second nature;" whereas, with the former, the case is widely different. It therefore follows, as Lord Stanley said at Bristol, the proportion of success is much smaller, the proportion of failures much greater, in the one case than in the other. It now clearly appears, by statistics furnished from authentic sources, that a large per centage of juvenile crime could be distinctly traced to the profligacy of the parents. At Preston, of 75 cases investigated by the Rev. Mr. Clay, in 57 there had been habitual drunkenness, often accompanied by brutality on the part of the father; in the remaining 18 per cent. habitual indifference and neglect—"that is to say, in three cases out of every four of juvenile delinquency that came before him, the prisoner has hardly had a chance of becoming anything but what he was." Mr. Clay's calculation is corroborated by an inquiry made by Mr. Adshead, who states that "from an inquiry made into the cases of 100 criminal children, the following results were elicited:—

Born of dishonest parents . .	60
Parents profligate, but not criminal	30
Parents honest and industrious .	10
	100."

Here, then, the old and irreversible law of cause and effect, "the law of necessary causation in crime" is manifest. To do any real good, therefore, we must have both the will and the power to take these 90 children from their parents, simply on proof of parental criminality or profligacy; and this is what the new Act for Reformatories authorizes to be done. Are we to be told that it is too bad to expend so much money on the education and industrial training of the children of bad parents while those of honest parents are uncared for? Or, are we to be de-

terred by the thought of the cost to the community of relieving those parents of the burden of their children? As to the first question, it needs no other answer than that suggested by the lamentation of a poor mother over her half-fed and badly-lodged children, as compared with the boys and girls in the Union Workhouse, to whom it was asked, "Would you, then, place your children there?" and at once she replied, "Certainly not." We give no premium to criminal parents; for when they are able to support their children in Reformatories they are liable at law for the expenses; and we trespass not on the rights and duties of honest parents by stepping into the sanctuary of their homes and taking away these children from their natural guardians on any pretence, or for any motive, however plausible and benevolent. And then, as to the second question, that which speaks of "expense," why, it is nothing less than the old purblind objection which has always, in its demand for *severity* alone, forgotten that punishment never reclaims, and moreover has ignored the fact, that juvenile criminals cost the country at least four times what it would take to place them in a state of useful independence. Mr. Rushton has shown that 14 juvenile prisoners cost the country £3,000, or £214 each. Mr. Clay assures us, that of 143 old offenders, 75 were first *indicted* when under 20, and probably punished much earlier; 29 being under 15 years of age, and many, too, at an age when *legal* obligation does not exist; and therefore *moral* accountability should be reluctantly recognised, by punishing these little ones. What then is wanted? Let us find the answer, at least in part, in the following extract, as read lately by the Right Hon. the Speaker of the House of Commons, at a meeting of the Hants Reformatory, presided over by the Bishop of Winchester. It is from Mr. M'Clelland's pamphlet on Reformatories, containing the Report of the gentleman appointed to visit and report upon the Mettray Institution by the French Government.

"What are those children in general who, even before the age of discernment, have fallen and incurred the severity of justice? They were, for the most part, young beings utterly deprived of family training. Some are the children of wretched parents, who had brought them up to beggary, and even to thieving and robbery. Others were the children of careless parents, absorbed in their daily labours, taking little thought of their parental duties, and leaving their sons to wander in the streets, and yield, from want of moral support, to the most pernicious influences. What did these unhappy children need?—a family who would have impressed them early with good habits, and have inspired them with moral and religious feelings. It is, then, family associations that we must give them—in the heart of an establishment where the just and benevolent governors know how to unite with strict regularity and discipline that goodness of heart which attracts and attaches, and the high morality which produces its like, and brings about habitual integrity. For these children—whom idleness, in the greater number of cases, has first led into evil habits—whose passions have been too early over-excited—whose parents subject themselves to all kinds of misery, have given them diseased constitutions—bearing the seeds of grave maladies—what do they want in a bodily and mental point of view? They must have, to give a turn to their passions, to make peace enter into their souls, calm and desirous ideas; to purify their blood, and to give a robust nature to their bodies, they must have air, a country life, the peaceful habits and the strengthening work of a labourer."

Yes! "these unhappy children" *do* want "family training," and "family associations" to be "impressed early with good habits, and with moral and religious feelings," and with these are to be combined "air

and country life, the peaceful habits and the strengthening work of a labourer." And this is what has been always urged by ourselves. With the advantages of the family system, combined with gardening, carpentering, farm labour, and general industry, we have made our readers familiar by detailed descriptions of what we have seen and heard, especially at Saltley and Redhill. There, too, we have found the Bible the text book, evangelical truth, plied by Christian wisdom and love, the mighty leverage for lifting up the criminal from the dust and degradation of crime, and of setting him among "princes," as one of the aristocracy of honest labour on earth, and, above all, among "kings and priests," redeemed and sanctified in heaven.

Here then, we are reluctantly compelled to reiterate our convictions as to the teaching of revealed truths as *the* grand element of success in all Reformatory movements. *Religious truth* and *morality* are as inseparable in God's designs and governments, as are the connections between the genial, light-giving, life-inspiring beam with the glorious orb from which it radiates. There is, we fear, a widely different teaching abroad. *What we should believe*—with many who are philanthropists, as far as sincerity of feeling and purpose are concerned—is esteemed as a light thing. *What we should do* is everything, and *may be done*, it seems to be taken for granted, even without *doctrinal teaching* at all! Accordingly, when the Bible becomes obnoxious to Romanists, even while some believe in their hearts that its truths are essential to the renovation of the youthful criminal, it is to be so far kept out of sight that its teaching is not publicly recognised as a fundamental principle; and then, when others, because that the old colours under which Ragged Schools and Refuges often fought and conquered, are not nailed to the mast, object, they are treated as disturbers of the peace, as violaters of the law of love, and as "sectarian" in their spirit and designs. We do not say all this without occasion, although we say it with the utmost pain. We will not presume to charge the greater portion of the supporters of the National Reformatory Union with indifference to the importance of the religious and doctrinal teaching of which the essence is that Evangelism which is common to all the churches of the Reformation. But we do say, and that deliberately, that it was upon the question whether the knowledge of the Holy Scriptures was to be made a fundamental and an avowed principle or not, that the differences arose at the Conference last February, which ended in the formation of two Societies instead of one. What then are we to think of the following letter to the *Daily News* in reply to a communication from Mr. Robert Hanbury, in which he stated an undeniable fact?

"SIR,—I observe in your paper of to-day a letter from Mr. Robert Hanbury, stating that the origin of the difference between the National Reformatory Union and the Reformatory and Refuge Society arose from the desire of the latter to act upon Christian principles. If for 'Christian' you will substitute the word 'sectarian,' you will arrive at the precise truth.

"We were resolved to welcome to our ranks all classes of Christians alike. Mr. Hanbury and his colleagues wished to exclude those who differed from themselves. On this point we split. I quarrel with no man's conscientious conviction; and the Reformatory and Refuge Society have unquestionably a right to theirs. But what they have no right to is to misstate facts, and to claim for themselves an exclusive title to the name of Christians.

"In my humble opinion, the man who most acts up to the spirit of the Divine Founder of our faith is he who in a great work of benevolence sinks all differences of doctrine and ceremony, and thinks only of the erring and unfortunate children of the one God and Father of us all.

"I am, &c., G. W. HASTINGS,

"*Honorary Secretary to the National Reformatory Union.*"

"*August 26th.*"

This letter reminds us very strongly of a candidate for a London parish (where the election was with the rate-payers), who, although he had vowed "to drive away all erroneous and strange doctrines, animadverted severely on another candidate who had been distinguished for his zeal against Romish error, and on behalf of the definite principles and doctrines of what an honest vestryman present called "our great Reformation." Is it really come to this, that we are to consider the man "who sinks all *difference of doctrine*" (we say nothing about "ceremony," and it has nothing to do with the point under discussion) as the man "who *most acts* up to the spirit of the Divine Founder of our faith?" We ask of what "*faith*" was Christ the Founder? Was it a "faith" which had no "faith?" In other words, had it no distinctive doctrinal teachings? Did its great Author say it was of no importance what people believed if they only imitated his benevolent example? Did he not declare to the Jews, "If ye believe not that I am He (the Messiah), ye shall die in your sins?" Did he not pray for his disciples, "Sanctify them by thy *truth*, THY WORD IS *Truth?*" And if wretched young criminals are to be made "new creatures," and thus effectually reformed, how shall this be done if the Scriptures, with that definite meaning attached to them in which we repeat, as to *essentials*, all evangelical Protestants are agreed, and which Lord Shaftesbury and his friends at the Conference have so long and so harmoniously *illustrated*—if the Scriptures are *not* to be thus recognised as well as taught?

Who, then, have been the occasion of the differences that have arisen? What is the real history of the matter? What warrant is there for those insinuations and misrepresentations at the Bristol Meeting, with respect to the nature and objects of the Reformatory and Refuge Union, which appeared in the draft Report, extracts from which appeared in the public journals? Coupling the letter as given above with that Report (which afterwards was altered on the reclamations of several members of the Reformatory Union itself), are we to understand that the Committee and its Secretary, until compelled to alter their course, were prepared to charge upon Lord Shaftesbury and his friends "sectarianism," and "an attempt to pass resolutions which would have placed the Society on a narrower basis, and have excluded some of the best and wisest supporters of the movement?" Such was the language which it was intended to use; and Mr. Hastings, the secretary, without rebuke from the Committee, reiterates it in substance in his letter to the *Daily News*. The Reformatory and Refuge Union also was subsequently described as less comprehensive in its spirit than the National Reformatory Union. To this we shall give the best reply possible in the following extracts from our excellent monthly contemporary, the *Philanthropist*. The first is from the introductory observations to the Report of the first provincial Conference of the National Reformatory Union in the number for September, 1856;—

"It is desirable, for the sake of those into whose hands these remarks may fall, who are not fully conversant with the facts, to state that it is not a fair and accurate view of the case. The Reformatory and Refuge Union is composed of noblemen and gentlemen, who desire that the religious instruction given in Reformatories should be 'based upon the Holy Scriptures.' This, it was thought by some of those who now constitute the National Society, would exclude the Roman Catholics. Such, however, was not the intention, and would not necessarily have been the effect of the resolution. If we remember rightly, Lord Shaftesbury, who presided on the occasion, was distinctly asked if this would exclude our Catholic brethren, and he replied in the negative, and called attention to the fact that no mention was made of the version of the Sacred Scriptures to be used. Had it been wished to exclude the Roman Catholics, the resolution would have specified that the authorised version was intended."

The next extract is from the leading article in the same number of the *Philanthropist*. The editor makes some remarks as to the benefit which, notwithstanding previous fears, the editor thinks will accrue from *two* societies instead of one, and that it was "fortunate" that it was so, inasmuch "as each society has marked out for itself a somewhat different line of action in the work of juvenile reformation." This is a sentiment which many may hesitate in endorsing, but which gives all the greater weight to what follows:—

"We think, however, that the mention of the 'Reformatory and Refuge Union' in the way in which many of the speakers spoke of it, was ungenerous, and unworthy of those high-minded noblemen and gentlemen who must have been misled. It is folly to talk of sectarianism, or unsectarianism, in connection with this matter, constituted as Reformatories are of all classes. We once more repeat, without fear of denial, that the question turned upon the introduction of the following words in reference to the formation of Reformatories: '*that the inmates should be instructed in the fear of God and the knowledge of the Holy Scriptures.*' The Reformatory and Refuge Union retained the words, as the very essence of success; the National Reformatory rejected them, as likely to cause unnecessary irritation; but it would be as just that the one should be accused of excluding religion altogether, as that the other should be accused of sectarianism. We regret these unfounded charges, because we well know that both Societies, in reality, take the same ground—the Bible—on which to work, and there could have been no benefit gained, nor any necessity to allude to any such matters. We are well sure that each rejoices in the other's success, and there it should have rested."

As to the *facts* of the case, this settles the matter. The "retention of the words" just quoted was regarded as due to truth, honesty, and duty, while others thought they would lead to "unnecessary irritation." The charges made at Bristol are "*unfounded*," and if "both societies take the true ground—the Bible—we wish to have better proofs than are suggested by moral cowardice with regard to the avowal of that "ground" in the outset, and in the "*sectarian*" and "*unfounded*" imputations indulged in at Bristol. We also think that *one* Reformatory would have been better, not only on the grounds already implied, but also that, although the difference may be overruled for good, yet "schism" and division in themselves are evil. Compromises, where principle is concerned, we detest; our friends, acting on this principle, maintained their old positions, and therefore to say, as has been done, that the Reformatory and Refuge Union is a secession from the National Reformatory Union is altogether unwarrantable.

We have written thus much on a question which we would have gladly avoided; but fidelity to truth, and to the great cause which we have at heart, has left us no alternative. We do not question the orthodoxy or

piety of very many of the leaders in the new Reformatory Union, but they have, we are truly persuaded, taken up a false position, which will inevitably tend to place the secular above the spiritual element in the management of the system. In our apprehensions on this subject, we are fully sustained by a judicious and earnest friend of the movement who attended the Bristol Meeting, and who deplores the entire absence of reference to the scriptural and religious element of the question. Correcting, then, once for all, the threefold misrepresentation put forth—first, that the Reformatory and Refuge Union is *sectarian*, or, as the *Daily News* sneeringly designates it, "High Church;" secondly, that the Reformatory and Refuge Union has the *Metropolis only* for its sphere of action (the "sphere" being the whole country); and, thirdly, that the said Union seceded from the National—we now earnestly entreat all our friends to rally with devoted liberality and zeal, around a society whose principles are as unmistakable as they are Christian and Scriptural, and on which we humbly hope and believe the Divine benediction will largely come down. Let them remember that the Reformatory and Refuge Union is *wide* in its embrace, being both a preventive and a remedial Institution; that without funds, its usefulness must be contracted and its growth stunted, almost as soon as it has been called into existence. At the same time let us add that local Refuges and Reformatories *already* in operation in connection with our Union are in danger of suffering materially from the cessation of gifts and subscriptions, and the conveyance, instead of to these, of larger or smaller sums, to the treasury of the new Society. *That* is a result which the warmest supporters of the latter earnestly deprecate. We trust it is only necessary to remind those of our readers whom God has blessed with means, that the *old institutions*, which owe so much to them, should not be deserted, and that it is alike their duty and their privilege to lend a helping hand to *both* movements—the particular and the general.

SCHOLARS' PRIZES.

THE Committee of the Ragged School Union have carefully considered the conditions upon which to award prizes another year to scholars for continued servitude in one place with good character, and have agreed upon the following rules. It will be observed that the schools recommending the scholar will be required to bear a small portion of the expense, namely, one-third of the sum given as prizes; the remaining two-thirds, and the cost of prize cards, as well as the entertainment of the young people, will be met by the Parent Committee. By such an arrangement the Local Committees are helped, but not superseded; and it is also presumed that greater care and vigilance will be given to the selection of candidates by the Officers and Committee of schools, thereby rendering it unnecessary to make the other conditions more stringent. In addition to which, the Society funds being very considerably reduced, it was needful either to give up the prizes altogether or to adopt a modified form. The latter alternative, under all circumstances, was considered best. The Committee have therefore issued to the schools the following notice:—

RAGGED SCHOOL UNION.—SCHOLARS' PRIZES.

Christmas, 1856.

The Committee of the Ragged School Union being desirous to encourage Industry and Diligence in all who have passed through their Schools in connection with them

have again decided on giving a Prize to any young persons who have kept their situations, with good character, for at least twelve months up to Christmas, 1856, and coming within the following conditions, namely:—

1. The candidates must be over twelve and under seventeen years of age, and must have attended the Ragged School at least six months previous to obtaining the situation.
2. Those scholars who have remained in one place more than twelve months, and have not before received a money prize, will be entitled to a prize of seven shillings and sixpence, as well as a card, provided the Committee of the School recommending the scholar will pay two shillings and sixpence of that sum.
3. Those scholars who have been in *more than one place continuously* for twelve months, ending Christmas, 1856, and also those who have received a money prize previously, will be entitled to a prize card, provided they in other respects comply with the conditions.
4. Girls who are not engaged as domestic servants are eligible, but in such cases, continued and regular attendance at the Ragged School on Sundays, for the whole period for which they are recommended, will be required.
5. A certificate of good conduct must be furnished by the employer, and also by the school authorities.

The Rewards will be given in books, clothes, or otherwise, as the Committee of the school may determine.

All applications for the Prizes must be sent to the Secretary of the Ragged School Union, by the Committee of the school to which the scholar belongs, not later than the 5th day of January, 1857.

W. Locke, *Hon. Secretary.*
J. G. Gent, *Secretary.*

1, *Exeter Hall, September*, 1856.

N.B. Printed forms of application can be had at the Office, 1, Exeter Hall, Strand.

SCHOLARS' TREATS.

There is something peculiarly exhilarating to a child's mind in the sight of buttercups and daisies. We can well remember the pleasing associations of childhood connected with those simple, common, but yet interesting little flowers of the field; when desire and ambition were satisfied if a large handful of the yellow beauties could be gathered and carried home, and a long, long chain of daisy gems manufactured unbroken.

It was with feelings of satisfaction and pleasure we wended our way on Wednesday, September 3rd, to the scene of our childhood's rambles—Chalk Farm and Primrose Hill. Our days of childish pastime had passed, and we were going to witness and arrange for the recreation and entertainment of others—the children of our Ragged Schools.

Here were huge piles of cake, hampers of bread and butter, steaming coppers, and drinking-cups by the hundred, with many busy hands engaged in cutting and preparing a substantial meal. It was a novel and interesting sight to witness the children of the several Ragged Schools, who were to partake of the bountiful provisions on the summit and side of the hill, with their banners flying, and attended by their several teachers. At a given signal they marched, with loud huzzas and singing, to the entrance of the field, kindly lent for the occasion. Here they at once commenced their healthful sports, being joined in them by their teachers.

The schools participating in this treat were Charles Street, Lisson Grove; Little Saffron Hill; Charles Street, Drury Lane; Sermon Lane, Islington; Brook Street, Hampstead Road; Agar Town; Union Mews, Oxford Street. After the children, 708 in all, who were placed at tables, temporarily and speedily arranged for the purpose, had finished their repast, about 50 of the teachers and friends partook of tea, etc., together. About seven o'clock, the

children of the several schools were assembled in groups, and marched in excellent order out of the field towards their several localities, each school, as they were leaving the ground, giving three hearty cheers for the noble President of the Ragged School Union, whose letter on the subject of children's treats, published in the July Magazine, has awakened an interest in the subject, which has induced some benevolent individuals to give funds expressly for this purpose; thus a treat for the children of those schools who had not shared in such pleasure, and where their financial position did not enable the Local Committee to provide one for them, has been furnished.

On the following Wednesday a similar treat was given in Victoria Park to 730 children from eight schools, namely, Dove Road, Hackney Road; Virginia Row, Bethnal Green; Spicer Street, Hope Street, and Keate Street, Spitalfields; Golden Lane, St. Luke's; and Kingsland. Had those kind benefactors who provided the means for these entertainments seen the exhilarating influence the fresh and green grass, with surrounding shrubbery and scenery, had upon the squalid juvenile inhabitants of those dense neighbourhoods in which our schools are placed, they would certainly have thought their bounty well bestowed. The unbounded delight of the children when first they felt themselves upon the green sward, manifested by rolling, turning somersaults, etc., as if they thought the turf too soft and luxurious for feet to tread on, was a spectacle not soon to be forgotten. The remark of one little girl of 12 or 13 years of age, that *she had never had a holiday before*, is a sufficient apology for such excitement.

Walking along with one or two of the schools towards their homes, when they left the Park, it was with no small satisfaction we observed the kindly feeling of the children one toward another, tired as they were with their walk and their sports, how they sought to help one another, the bigger carrying those less than themselves, thus showing the moral and beneficial influence that had been brought to bear upon these children, who had too long been supposed to be below the level of civilisation, and beyond the reach of human sensibilities.

On Thursday, the 18th, 750 children from five schools, namely, Bedfordbury, Covent Garden; Prince's Street, Lambeth; Robert Street, New Cut; Magdalen Street, Bermondsey; and Bond Court, Waterloo Road, were similarly treated at the Oval, Kennington, a spacious enclosure of eleven acres. Skipping-ropes, foot-balls, balls by dozens flying up in the air, racing for toys, etc., formed the amusements of the afternoon, in all which the children were led on by the officials of the Ragged School Union, and joined by their teachers; when having thoroughly exhausted themselves, they were regaled with a substantial meal of tea, cake, and bread and butter, after which about 60 teachers and friends sat down to tea.

The exceeding good behaviour of the children gathered in such numbers on these several occasions, was a cause of much satisfaction to those engaged in carrying out the arrangements, whilst the fineness of the weather on each day added much to the enjoyment.

The amount subscribed to the fund for children's treats is £47. 12*s*. The amount expended has exceeded that sum by £6. But with this, nearly 3,000 children have enjoyed an excursion in the fresh air, with childish and healthful recreation, and partaken of a meal such as it is seldom their privilege to share—a day that will live in the recollection of those little ones, many of whom scarcely know what pleasure means, when their benefactors are sleeping in the dust. The sight of so many hundred poor children of the most needy class assembled in the open air, rejoicing in the bright sunlight, and singing the hymns and pieces they learn in their schools, was a sight enough to fill the heart with gratitude, and expand the soul with benevolence.

With the schools named above, it is considered that a day's holiday in various ways has now been given to nearly all the Ragged Schools in London,

many of which were referred to in our last number; and we should be glad to give a full notice of each, but our space forbids. Suffice it to say, that the children of the Cripples' Home had a gala-day on Hampstead Heath, where, in addition to suitable gambols, they enjoyed donkey rides.

The large Lambeth Schools gave their annual treat to the children in the Oval Cricket Ground, Kennington, on Thursday, the 11th of September, when there were assembled 345 boys and 304 girls, making a total of 649; for the amusement of whom, cricket, bat and ball, long-rope, and other games, had been provided, besides a plentiful tea. The day passed off right joyously, and, as the shouts of many voices reached the ear, the aged present seemed young again, and gladdened at the sight; for who does not

> ——" love to see a noble boy,
> A bold, free-hearted, careless one,
> With his unchecked, unbidden joy,
> His dread of books, and love of fun?"

And it is ardently hoped that this festive occasion, as all such should, will convince many a little one that

> " Religion never was designed
> To make our pleasures less."

Upon this subject our friend Joseph Payne, Esq., has favoured us with the following lines:—

QUESTION AND ANSWER; OR, HOW TO TREAT OF TREATS.

WHAT are our Ragged School children's treats?
Places where sorrow with gladness meets;
Spots where the stifled in lanes and courts,
Share in the beauty of rustic sports:
Tripping along o'er the gay green grass,
Plucking the buttercups as they pass;—
Playing at battledore, leap-frog, ball,—
Dreading not danger, nor fearing fall,
Basking in sunshine, and breathing sweets,—
Such are our Ragged School children's treats!

What are our Ragged School children's treats?
Scenes where each hungry one drinks and eats;
Drinks and eats, as if ne'er before,
He had "set eyes" on such boundless store:
Where from their teachers the young ones take
Tea, bread and butter, and nice plum cake;—
Thinking, e'en then, of the home of care,
Saving a bit for the baby there:—
While with emotion each bosom beats,—
Such are our Ragged School children's treats!

What are our Ragged School children's treats?
Scenes in which music performs great feats;
Not where Alboni or Grisi fills
Wondering ears, with her runs and trills;
But where the hymns of the humble rise,
Praising the Maker of earth and skies;—
Blessing the Giver of grace and truth,
E'en to the meanest of wretched youth:—
Such are our treats, for the Ragged Schools won,
If ye approve of them, HELP THEM ON!

Temple, Sept. 1856.

A VISIT TO METTRAY.

(*Continued from page* 180.)

NEXT morning, the same cheerful sounds awoke me at five o'clock, the summer hour for rising. It was Thursday, a public day, but rainy, and the visitors were not very numerous. About ten o'clock, a great number—perhaps 200—of the boys were collected in the large class-room to sing. They sang from notes, and in parts. The music and words were good, and well adapted, and the singers kept good time; but the voices, ranging over many years of age, though some might be good, were such as no teaching could bring into harmony. The boys next performed military evolutions, which appeared to me far better suited to their taste and capacity. They marched to the sounds of drum and fife, bugle and ophicleide, played by a band of themselves. Both marching and music were done *con amore*, and in both the young Frenchmen seemed in their element. After many evolutions, for which the broad space of gravel before mentioned afforded room enough, the band, augmented in number, played many airs very respectably. The amount of skill they can acquire on their instruments is probably not very great, but enough to be of much use to them in after-life; not only to those who enlist in the army, but also to those who inhabit country villages, as it often induces the clergyman to give them a part in the service of the church. It appeared to me that the public day was so skilfully contrived as to cause no interruption, only a change in the daily

activity. If there were less work in the field and the shop, there was more practising of marching and of music.

I was conducted over a part of the farm this day, and was shown the cattle, stall-fed. I saw the boys dispersed about, in all varieties of agricultural labours. I learned that the object is rather to fit them for labourers under the ordinary system, than to initiate them into any very new or scientific plans by which they would not be likely to gain immediate employment. They are so well trained in the usual farm-work, that there is quite a competition among the neighbouring farmers for their services. A certain portion of land belongs to the colony, and two or three farms in addition are held on lease—I believe, in all, about 500 acres. I visited two of the families located in the outlying farms, and, much as the new houses have pleased me, I found these old-adapted dwellings more accordant with my old-fashioned ideas of a home, especially because the workmaster and the workmaster's wife have rooms under the same roof with the family-head and his forty children. The wife, a comfortable matron, reigns over the kitchen-department, assisted by a boy, who, she said, was not a *mauvais gars*, though she was obliged to tell him the same thing a thousand times. She had been at Mettray from the beginning: she seemed quite a fixture, and was just the kind of homely, motherly body to do the boys good; sometimes perhaps scolding them, and sometimes perhaps a little petting them, but, on the whole, brushing up their young hearts, and reminding them pleasantly of womankind. In the farmhouse, of course, no workshop is needed; the one room is used as a kitchen, and the other is fitted up, as usual, for the three purposes of sleeping, eating, and learning. In the kitchen, the *pas mauvais gars* was preparing potatoes; another lad, a little poorly, was nursing a kitten by the fire-side. Two doves were cooing on the kitchen-table. I stayed to see the dinner, which was conducted like the former, and it helped to confirm my impression of the good feeling between masters and boys. Their manners to each other are free from harshness on the one side, and from fear on the other.

I found practically that M. de Metz's kindness was readily extended to those who took an interest in his work. By his patience in answering my inquiries, many things were made clear to me, and the impression of the whole was greatly deepened and enlarged. I learned that he was first led to form the plan by his sad experience, as a magistrate in Paris, of the quantity of juvenile crime, and the impossibility, as things then were, of carrying out the wise law that delinquents under sixteen years of age should be treated as *sans discernement*, and sent, not to prison, but to school. There was no place of punishment for them where they would not be certainly made worse. He stirred up a national interest in the subject. He and others were sent by government to examine and report upon the reformatory prisons in the United States and elsewhere; and on his return, he began to assemble the agents through whose assistance he proposed to carry out the desired work. Having found, in July, 1839, twenty-three young men willing to devote themselves to it, he shut himself up with them for six months to form them to his purpose, commencing thus the *Ecole Préparatoire*, or School for Teachers; in January, 1840, he took eight criminal boys to work upon. At the end of a year, he had a leaven wherewith to leaven a larger lump, and he increased his numbers. M. de Courteilles gave the ground on which the houses were built, and on which the first farm was formed. In five months, five houses were built, and in ten months, accommodation was provided for 120 children. In sixteen years, not only has Mettray grown to its present state and size, but it has been the parent of forty-nine more colonies in France. M. de Courteilles not only gave the ground, but also his time, thought, and labour to the cause with as much zeal as M. de Metz himself; and his death, which happened suddenly, and while he was yet in vigour, about four years ago, is represented as the greatest loss M. de Metz could have had in his work. He has, indeed, agents, to whom he confides great responsibilities, and some who take charge of the whole colony during his occasional absences. The spirit of the whole body of agents seems to be remarkably devoted and disinterested. They are mostly young men from nineteen to twenty-five or six; some seem to be five or ten years older, and a few are grey-headed: these last I understood to have been in the colony since its commencement. It is easy to believe what was said by an old servant and friend of M. de Metz, that those who have once been enlisted in his service never willingly leave him; and it is as much to be believed that he never abandons them. But it

cannot be only personal attachment to M. de Metz that secures such zealous and high-minded service to the colony. These young men are generally from the middle classes; many of them were born in easy circumstances. They are all well educated and well mannered, and capable of filling much more profitable situations than those they occupy at Mettray. Yet, when such situations are offered to them, they are seldom tempted to leave the task they have undertaken here. It is one of continual labour and watchfulness, and of very small emolument; and yet their ranks are always full; and at any time, if ten additional agents were needed, there would be no difficulty in supplying them. Of their general character, M. de Metz gave me some striking examples. For instance, lately it was feared—with too much reason, as has been proved—that a very important contribution to the support of Mettray, which it had received from the time of its foundation, would be withdrawn. The director, whose arrangements were all made in proportion to the means he regarded as certain, was greatly embarrassed how to proceed. He even feared he might be obliged to give up the whole. The agents, on hearing of his anxiety, went to him, entreating they might be allowed to do all in their power to avert such a catastrophe. They would "do double work for half pay, only do not let it be given up," was their language. M. de Metz accepted their offers to some extent. But the greatest proof of the virtues of the agents is still to be found in their success with the boys. That so large a number of young born-and-bred rebels should be kept so steadily in the right road, must be imputed far more to the living examples than to the dead rule by which they are guided. Things march *sans la moindre tiraillerie*. That M. de Metz has been able to find and to inspire so large a number of efficient workers with such pious and patient zeal, is a fact that makes one hesitate which to admire most, him or his agents. But nothing is more contagious than goodness, especially goodness in action, and of which the effects are so obvious and undeniable as these are. The accounts I found in the Reports were made up to the 1st of January, 1854. Nine hundred and fifty-three colonists had gone out into the world: of these, 774 have maintained excellent characters, 58 conduct themselves moderately well, 18 have been lost sight of, and 103 have relapsed into bad ways.

If 103 at first seems a large proportion, it must be considered that a great many have been dismissed from Mettray—their time being completed—at twelve years old. M. de Metz is always desirous to retain the colonists several years, and to an age when they may have acquired some strength and independence of character. Many do, in fact, spend eight and nine years there. Among the letters quoted in the Reports are some most gratifying testimonies from the employers of discharged colonists: several from the commanders of regiments in which colonists are serving, or have served; one from the maire and curé of the district to which the youth belonged, thanking the conductors of the colony for having given them, instead of a poor little vagabond, a useful and worthy member of society; another, more interesting still, from a colonist, who, having been nine years at Mettray, and having there become a skilful carpenter, emigrated in the course of time to Lima, from which after a while he sent to M. de Metz, in his wife's name and his own, the sum of 100 francs, to entitle him to become a founder of Mettray, "where he had received such good counsels, and had been—thanks to God, and to M. de Metz—enabled to become a workman, and to earn his living."

"Nothing can be more simple than Mettray," said M. de Metz. "We have religion for our basis, the family spirit for our bond, and military discipline for our rule." The arrangement in families is the point upon which he lays perhaps more stress than upon any other. The intimate acquaintance it enables the chiefs to have with their children, the bond it makes among the children, and the interest encouraged in each for the well-being of all the rest, are all very important. The facility of management, also, where all are nearly of an age, having the same wants, powers, and limitations, is a great advantage. All these advantages are obvious; but in these artificial families the great bond of the natural family, the mother, is wanting. It is very difficult to suggest how the want can be supplied, but one cannot doubt that it is much felt.

In the physical economy of Mettray, it appeared to me that water was much too scantily used. I could not learn that there was any provision for personal cleanliness beyond the daily face-and-hands washing, and the occasional summer bathing. No doubt, it is very difficult so to arrange matters as fully and fitly to supply this need; but to those

who believe, as I do, that cleanliness is next to godliness, it will seem worth any effort. That the health of the colonists would be improved, their feelings and intellects, and consequently their countenances, brightened; their self-respect increased; in short, that they would rise in the scale of human beings by means of a daily thorough cleansing of the pores, is my conviction, and not less so that the trouble and expense of the necessary separate apparatus, and the time spent in using it, would be abundantly repaid by increased energy on the part of the colonists.

It might almost seem, by what has been said, as if no freedom of action or independence at all were left to the colonists, but as if they were constantly under orders. This is, however, not quite the case. They are always consulted as to what business they will learn; and if, after a time, they desire to change it, they are allowed to do so, on condition of first obtaining one of the prizes for skill in the first business; thus proving that the wish for change does not spring from idleness. It is generally found, that by the time they have acquired the skill necessary to gain a prize, the desire for change is gone by. Again, they have the means of earning some money, in the shape both of prizes and of wages. This is not paid to them at the time, but is put down to their account in the colony savings-bank. Each boy knows what he is possessed of, and entitled to receive on leaving the colony. He can draw portions of it while he remains, for useful purchases in the colony, but not "go shopping" elsewhere. Some colonists have received as much as 100 francs on their going out into the world. Again, it has been already mentioned that the choice of the elder brothers rests with the colonists; and the office, which of course any one of them may be called to fill, is one of importance. In the troubles of 1848, not only the teachers but the boys had occasion to exert their powers of resistance; and both the former and the latter proved their resolution against the solicitations of the travelling incendiaries who would have enlisted them in their train.

The military discipline carried through Mettray qualifies and disposes many of the boys for soldiers, and the director is well pleased they should become so, since thus they are removed from the old influences which led them astray. Up to the 1st of January, 1854, 953 colonists had gone out into the world: of these, 387 are agriculturists, 284 soldiers or sailors, 282 artisans. Of the 284 soldiers or sailors, 1 has received the medal of the Legion of Honour, 9 have become officers, 17 have become corporals, and many are first-soldiers.

School-learning, as has been seen, takes but a small part of the colonists' time. Labour forms their principal means of training; and the fruits of their labour are useful, and indeed necessary, towards their support, though very far indeed from being sufficient for it. The government allowance for each boy is fourteen sous per day; the remainder of the expenses are paid by means of subscriptions, helped by the boys' labour.

"MY MOTHER'S TOUCH."

In a long, low room, one winter's evening, in an old yard in the depths of London, a missionary had been holding a religious meeting; he had just dismissed it, and was still standing at his desk, when four young men, out of the number of his hearers, came and placed themselves before him. They were thieves. The missionary looked at the filthy, ragged, and destitute beings in silence. "Sir," said they, "can you reclaim us?" "What, four of you?" said the missionary. They all answered, "Yes." "Have you ever been in prison?" "We have." "Well," said he, "if you are sincere, I will do what I can for you, but I must know a little more about you first; I will meet you to-morrow morning at your lodging-house. If you are sincere, you will follow the advice which I now give you, Go home, and pray for yourselves." At the hour the missionary was at the house. He saw each separately, and when the second entered, asked, "What is your name?" "George ——." The missionary looked at him; long experience had made him apt in detecting sin. He felt sure that the young man had given a wrong name. "How old are you?" "Twenty." "Have you a mother?" "Yes, sir." The missionary paused and looked at him: there he stood—a complete wreck; clothed in a ragged pair of trowsers, a filthy ragged shirt, with

an old cap in his hand, shivering with cold. "Young man," asked the missionary again, "have you got a mother, and does that mother know where you are? does she know the condition of her child?" He struggled against the emotion which these words excited, but he could not overcome it; he wept aloud. Again the missionary asked his name; this time he told him the truth. He then related his sad history. He went back to the time when he was a good and happy child, dwelling in the house of his poor but honest parents, in a market-town in a distant county. He told of his mother's care and love, and how he used to go to school, both to the Sabbath and the daily school, of the approbation of his teachers, and of the prizes he had gained. Then came the days of youth, and the hour of temptation; he committed a sin against the laws of man, and, terrified at the consequences, he ran away from his father's house without telling any one where he was going. He came to London, where he thought no one would be able to find him; but he forgot that no man can earn his living without a character—that the honest person, who earns an honest living, must have as good a character for honesty as the richest merchant. Then he told how he fell from poverty to beggary, from beggary to robbery, from robbery to imprisonment, and how he came out of prison, the companion of thieves and beggars, with no other means to keep himself from starving but stealing or begging, no other home but the lodging-house or the streets. Such he was when, amidst his fellows in the crowded cellar, he had first seen the missionary. It was on a Sabbath evening, when the shoutings, the brawls, the riots, the fightings, the noise of the thieves bringing in their booty—where the police dared not follow—were hushed for a moment, and a short silence was obtained, while the missionary's voice was heard, declaring God's message of love, and the invitation to return to holiness and Him. From the cellar he had come to the meeting, and there, hearing again the declaration of God's mercy to sinners in Christ, which he had been taught in his childhood, he conceived the hope of an accepted repentance. He spoke again of his mother's love. "I used," he said, "to keep rabbits, and my mother used to come and stroke them while I held them, and its like as if I can feel my mother's hand touching me—I cannot forget *my mother's touch.*"

The missionary was appalled at the details of sin and crime which had been poured into his ear; "but when I heard this," he said, "I felt that there was hope for him—that his heart was not irrecoverably hardened." Upon inquiry, he found the father and mother were still living in the same place. "But I cannot go home, sir," he said; "I dare not go home for what I had there," and he added, looking at himself, "in such a state." "Well," said the missionary, "we will see. I will write to your parents this day." When he heard this, he wept again, and blessed and thanked him, and said, "If ever I get home I will never leave it again." The missionary hastened to a friend whom he thought likely to assist him. This friend encouraged him to write to the parents of George. In a few days came two letters, one to the missionary, the other to the friend he had named. The letter to the missionary was from a stranger; it told him that the father was very poor, but that yet, out of his poverty, he had found means to arrange the matter for which his son had fled from home; he therefore need not fear to return, "and if," continued the writer, "he has indeed been brought to repentance, the joy will be *unmeasurable* to his father and mother, who knew not until now whether he was alive or dead." The letter to the friend was from the father:—"Since he left his home, we have never heard of him till now, to the great grief of his mother and us, and all friends; and this day I cannot describe my feelings only by saying, I am happy, I am distressed; I am happy God has spared his life, I am sorry he is in such a condition, I am distressed that I cannot help him. But, dear sir, if you can but restore our son to us, we shall be for ever indebted to you; and I hope the Lord will open his eyes that he may see aright." But how was he to return home?—

Not half-naked, and in rags. By the help of his friend, the missionary procured him a comfortable suit of clothes, and also the money to pay his journey. It was a happy evening when George and another, rescued in the same manner, met at the missionary's house. Very early next morning, before it was light, they were to leave; all that night the missionary sat up with them, reading, praying, and giving them advice. When the hour drew near, he himself went with them to the train. The missionary parted with them in prayer. A few days afterwards he received from George the following letter:—

"This is to inform you of my passage home, and how I was received. My father was waiting at the station for me; he had been there two hours; he did not know me, but as soon as I got hold of his hand and said, 'Father!' he began to cry. I got home, and was so gladly received. One had hold of my hand, another was caressing me, and others were crying, but all so glad to receive me. I then told my father of your kindness to me, and the kindness of your friends to me, when I was in distress, and I hope you will tell them I am getting ready to go to the place of worship this morning. I do cherish a hope that I am come to be a prop to my father's house. The words that Mr. —— said to me I shall never forget. My friends, I do indeed intend to follow your course of life, and 'tis a pleasure to me. All give you all their best respects, and do thank God for my return. I thank God, too. I am happy now."

"I am happy now!" Would that such might be the experience of every thief and beggar! Does your heart respond to this wish? Then, give your help. There are those who have hold of the rope whereby they trust to effect this deliverance, and there is no hand, however feeble, that may not give them some aid. Help the Society which sends out messengers of mercy into these wretched localities, and to that Society also which, in these "sinks of iniquity," open schools and Refuges for meeting the destitute condition, physical and spiritual, of these pitiable outcasts of society, and by which means, with God's blessing, many a human wreck has been, not only recovered from its sunken position, but restored to its former condition of usefulness and happiness.

SUNSHINE.

THE LOVE OF MONEY.

ONE of several things that are "too hard for me," and which I cannot by any means comprehend, is the passion thus designated in Scripture, with the awful character superadded, that it is "the root of all evil." I can readily conceive that money, as a means of procuring other gratifications, may be coveted almost beyond all bounds. He who has a full purse may cast his eyes over every stall in Vanity Fair, and select whatever pleases him. He may command all that tends to fulfil "the desires of the flesh and of the mind," in the worst sense of their corrupt cravings; he may take a nobler range, and minister out of his substance to the temporal necessities of his poorer brethren; or he may ascend yet higher ground, and the love of Christ constraining him, scatter the bread of life in the way of famishing souls. That the possession of money, therefore, should appear to men of all characters a desirable good, so far as to render a cautionary injunction needful even to the holiest of God's people, is natural enough. But there is a form sometimes taken by this money-loving principle that equally annoys and disgusts me, when found among those who profess more than nominal Christianity; while in all cases it is unspeakably contemptible and revolting to common sense. I mean the passion for hoarding money.

When a person lays by a sum, without any intention of spending it, and without any definite object of future usefulness to other individuals, is it, can be of more value to him than an equal quantity of dust that lies upon the

earth's surface, or of pebbles that glitter in the brook? "Thou fool!" is the recognised title of him who lays up much goods for many years, in order to take his fill, to eat, drink, and be merry. Thou knave! may be safely superadded, when the wretched being grasps at gold, that it may lay by and canker, and the rust thereof be a witness against him, while the poor cry unto the Lord for lack of what he hoards in darkness. Still, the miser exercises a species of self-denial—preposterous and wicked, indeed, but self-denial nevertheless—and that is a thing not voluntarily submitted to by many. Such characters do cross my path, and I gaze after them and marvel; but the number is fearfully great of those who come within the meaning of the text, and whose love of money, though they hoard it not, is a prolific root of evil, sprouting forth on all sides.

When I see a child with a penny in his hand or pocket, carelessly glance at the half-naked figure and wan countenance of another child crying for bread, while he retains his penny in the cherished prospect of the cake or the toy-shop, where he hopes to barter it for some superfluous indulgence, I behold the unfolding germ of what will become a very evil tree.

When I mark a purchaser striving to beat down the humble dealer, who, perhaps, consents to be robbed rather than lose a customer, I find the tree in blossom—and what blossoms! Often have I witnessed a scene that crimsons my cheeks with the blush of shame and indignation: some poor, industrious creature offering for sale a few baskets, or some other little work of ingenuity, the pale face and gaunt figure being witness how important the trifle at which the article is priced must be to the seller; while the buyer, who would not miss thrice the sum, stands chaffering and "beating down" the distressed vendor, until she carries off the article at half its value, and glories in her disgraceful "bargain." This does not always result from the love of money; for I have seen the pence so unfeelingly withheld from an industrious artisan carelessly flung, within a few minutes afterwards, to some sturdy vagrant, who wound out his appeal to the very questionable charity of the donor. A scene in a stage coach I never can forget: we were waiting for the moment of starting, when a poor woman, evidently in the last stage of consumption, offered some fine oranges at the door for sale. One of the passengers commenced bargaining (I hate the very word), and succeeded in tantalising the distressed creature until she emptied her whole store into his lap, with a despairing look, for what I, who had often filled a basket for such perishing outcasts, well knew to be *far* beneath the prime cost of the fruit; and as, while replacing his weighty purse, he chuckled and bragged over his capital bargain, I could hardly refrain from telling him that, by withholding the little profit in her stock, he had left that almost dying woman destitute of the means of replenishing it; and had, perhaps, wrested the morsel from the lips of a starving family. Oh! the love of money taking this shape slays many a victim among the honest poor, driving many more to crime and irretrieveable ruin.

The love of money, under a very specious form, sometimes creeps into our best religious societies, inducing their managers to put the tempting idol in the place of God where funds are concerned. "Let us secure ample means, and God will bless our labours," is the perhaps unconscious error of those who ought rather to say, "Let us seek God's blessing, and the means will be given." For this we have a distinct warrant in Scripture; and it is lamentable to observe how little is looked for in simple faith, how much laboured for with confidence in fleshly wisdom and might, when we should expect the very reverse of the rule. If we could but get our minds fully impressed with the conviction, that the love of money *is* the root of all evil, we should detect and baffle the enemy at many points where he now carries on successful assaults, which we shall only discover by their consequence when perhaps it is too late.

CHARLOTTE ELIZABETH.

THE OUTCAST.

THE following lines on "The Outcast" are from the pen of A. Maclagan, Esq., who draws not in this case from fancy's aerial region for the burden of his muse, but from the stern realities of the soldier's outcast orphan. We gave, in a former volume, a statement of the circumstance, as it came under the poet's eye. It will perhaps not be amiss to re-state it in connection with the poetic garb with which Mr. Maclagan has clothed it.

As Mr. Maclagan was passing the prison at Edinburgh, when his attention was attracted to, first one, and then another, whose incarceration terminating that morning, were issuing from the city gaol, he says, "Again the little wicket-gate opened, and out came another young sickly-looking lad. Reader, did you ever watch the motions of a wild pigeon when let loose from a close trap at a shooting match—have you observed it wheeling round and round, uncertain which way to take, stunned and bewildered by the sudden blaze of the sun? Or seen a deer turned out to the hunters and panting dogs? Such trembling emotions seemed to thrill the frame of this young lad as he looked wildly east and west, wondering which way to go. Stepping up to him, I accosted him with—'Well, my poor boy, why is there no father, mother, sister, or brother here to welcome you from chains and bolts to sweet sunny liberty?' The boy looked up in my face and said, 'Sir, I have neither father nor mother, sister nor brother in this wide world!' 'What were you put in prison for?' He hung his head and answered, 'For stealing beans, sir, from a field near Portobello.' 'Were you so hungry?' I asked. 'Yes, sir, 'twas hunger made me do it.' 'Have you no relations in Edinburgh?' 'A person in my father's regiment told me I had an aunt in town, but I could not find her.' 'In your father's regiment, you say; then your father was in the army?' 'In Don Carlos's army, sir, in the Spanish Legion. He was killed in one of his battles.' I requested the youth to tell me his history as far as he knew it. He began by saying, 'That the soldier's wife who nursed him and brought him to England, told him that his father was a young man from the west country, a shawl-weaver by trade; but being a long time out of employment, he enlisted in the Spanish Legion; that he was then about to marry his cousin, a young woman belonging to Paisley; she would not stay behind him—got some money from her friends to pay her passage, and so joined her young husband in Spain; she followed the army wherever it went; my father was soon made corporal; but, alas! in one of their dreadful midnight attacks, my father was killed. That same night I was born in the battle-field. My poor mother never recovered after my father's death; she died on her passage home to England, and I was left without a friend in the world except the soldier's wife, who brought me to Chatham. Hearing that I had an aunt in Edinburgh, I travelled all the way on foot to Scotland; sometimes I slept in the open fields, sometimes in old barns, cart-sheds, etc., and when I arrived in Edinburgh I knew nobody. I wandered about the streets dying of hunger; then I thought of going to the sea-side to gather shell-fish or any thing else I could get to eat. I went to Portobello; I passed a field of ripe beans; another boy and I filled our pockets—we were caught and sent to the police-office, then to prison for a month.' 'Come with me,' I said, 'I will try and find your friends.' I kept the boy three weeks. His aunt in Edinburgh could not be found; but shortly after we were successful in tracing out his mother's relatives, and the boy was sent to Glasgow."

AND did you pity me, kind sir?
  Say, did you pity me?
Then O how kind—and O how warm
  Your generous heart must be!
For I have fasted all the day—
  Ay, nearly fasted three,
And slept upon the cold, hard earth,
  And none to pity me,
And none to pity me, kind sir,
  And none to pity me.

My mother told me I was born
  On a battle-field in Spain,
Where mighty men like lions fought,
  Where blood ran down like rain;—
And how she wept with bursting heart
  My father's corpse to see,
When I laid cradled 'mong the dead,
  And none to pity me,
And none to pity me, kind sir,
  And none to pity me.

At length there came a dreadful day,
  My mother, too, lay dead,
And I was sent to England's shore
  To beg my daily bread!
To beg my bread; but cruel men
  Said, "Boy, this may not be;"
So they locked me in a cold, cold cell,
  And none to pity me,
And none to pity me, kind sir,
  And none to pity me.

They whipped me—sent me hungry forth;
I saw a lovely field
Of fragrant beans, I plucked, I ate,
To hunger all must yield.
The farmer came, a cold, a stern,
A cruel man was he;
He sent me as a thief to jail,
And none to pity me,
And none to pity me, kind sir,
And none to pity me.

It was a blessed place for me,
For I had better fare;
It was a better place for me,
Sweet was the evening prayer.
At length they drew the prison bolts,
And I again was free—
Poor, weak, and naked in the street—
And none to pity me,
And none to pity me, kind sir,
And none to pity me.

I saw sweet children in the fields,
And fair ones in the streets,
And some were eating tempting fruit,
And some got kisses sweet;
And some were in their father's arms,
Some on their mother's knee;
I thought my orphan heart would break,
For none did pity me,
For none did pity me, kind sir,
For none did pity me.

Then do you pity me, kind sir?
Then do you pity me?
Then O how kind—and O how warm
Your generous heart must be!
For I have fasted all the day—
Ay, nearly fasted three,
And slept upon the cold hard earth,
And none to pity me,
And none to pity me, kind sir,
And none to pity me.

The Children's Gallery.

"I LONG TO SEE THE SUN."

THERE are salt mines at Williska, not far from Cracow, deep under ground. The miners there have their families with them, and sometimes it happens that their little children, having been born there, never see the light of day. By the feeble light of the miner's lamp they see such objects as a salt mine furnishes. On one occasion, a boy, who had been from his birth in these deep caverns, was visited by a traveller, who began to talk of what he had seen and enjoyed under the warmth and rays of the sun, describing the sky, and the fields, and rivers, and innumerable objects presented to the view of those who live above ground, where the sun shines.

The boy, whose name was Doerich, pointed the traveller to the vaulted galleries made of mineral salt, and to the dazzling splendour of the arches, from which the light of a thousand lamps was reflected, and asked, if that was not a scene as brilliant as he could wish to see? The traveller tapped him on the shoulder, and told him that the gloomiest day above ground was brighter far than the most brilliant light that ever met his eyes in that abode, and again told him of the sun in the firmament. From that hour Doerich's thoughts ran in a new channel. His former enjoyments grew wearisome, and he began to reckon the mine no better than a prison.

His lamps, and their bright lustre, reflected from transparent salt columns, lost all their attraction. "I long to see the sun," was the burden of his reply to every one who spoke to him of his changed look. When his mother asked the reason of his altered demeanour, "I long to see the sun!" replied Doerich; nor would he rest till his eyes beheld what he longed for, namely, the sun and all that the sun reveals as he shines over a gladdened world. Young readers, may not this teach us? It is thus that the soul feels when told from above of something better than the glittering lustre of this earth, which is grand and attractive to those only who never have known aught higher and more glorious.

The soul has discovered its native ignorance and degradation; it has heard of Christ—that better sun, and now the burden of its desire is, "I long to see the sun;" and not till it sees Christ, the sun of righteousness, is it at rest. Have you, young reader, seen this sun? Will you not go down to the mine, and tell many a young Doerich that there is something far superior to his lamps, his idols, and poor earthly joys? Tell him, "You would think nothing of these any longer did you only see *our* sun." It is this that *minis-*

ters are doing; *help them* by your prayers. It is this that missionaries are doing; *help them* by your prayers and your pence. It is this that Ragged School Teachers are doing, help them by your prayers, your pence, your personal assistance.

"I SOLD MY KNIFE TO BUY A TESTAMENT."

A LITTLE LAD IN THE BOLTON RAGGED SCHOOL.

INDUSTRIAL Ragged Schools are valuable institutions. They are eminently calculated to educate and train the lost and the outcast children of our populous towns, and by kindness they encourage the children to habits of industry, and then place them in a position to earn an honest livelihood and to become worthy members of society. All, and more than this, these valuable institutions have, in many instances, already accomplished.

One day, last week, a member of the Committee of the Bolton Industrial Ragged School was walking in one of the streets of that large town, when a little ragged lad ran to him, and walked by his side, looking up in his face to attract his notice. At last the gentleman said, "Who are you?" The boy replied, "Henry C——. I am in the Ragged School, don't you recollect me?" "O yes; well, Henry, what are you learning at the Ragged School?" The boy said, "I am learning arithmetic, sir, and reading in the New Testament. When I first went to the school I did not know a letter, and now, the master says, there is no one in the school, except Kay, who can read so well as me." And then the boy pulled out of the pocket of his ragged trousers a small, neat Testament. "See, sir," said he, "I have got a Testament of my own."

"How did you obtain that?" "Why, sir, the master sent me an errand to Mr. Topping's shop, and Mr. Topping gave me three halfpence; then I sold my knife, and with that money, together with what Mr. Topping gave me, I bought this Testament. I did not want to part with my knife, but I wanted a Testament of my own—and here it is!"

Who, to obtain a copy of the New Testament, has made a sacrifice equal to that which this once neglected outcast made to obtain one?

This poor lad bids fair to become a worthy member of society.

Ragged Schools may be the means of making home-bred heathens into honest, industrious citizens, and intelligent, consistent Christians. Let us work on.

Bolton, Sept. 1856. R.

GOD THE ORPHAN'S SHIELD.

A DULL, dark, weary, winter day,
Closed o'er an orphan boy,
A stranger both to food and play—
His young heart void of joy.

The tears slide down his sallow cheeks,
As day's last beams expire;
And wandering cheerless, now he seeks
The pavior's beacon fire.

And there, beneath the chilly sky,
To pass the dreary night;
The heavens his only canopy,
Poor hapless, homeless wight!

He once had shared a happy home,
And happy parents' care;
But heedless now, he's left to roam,
And sleep in midnight air.

His once kind father now lies cold,
And hears his plaint no more;
His mother—Ah! must this be told?—
"Forgets him whom she bore."

"Come in, poor child," a stranger said,
"And share my humble cot,
I'll give that shelter to thy head
Thy mother grants thee not."

Then stretched upon a pallet mean,
With covering thin he lay;
And o'er him did the stranger lean,
And heard this orphan pray:—

"Our Father who art in Heaven—"
In whispers died the rest.
From that pale face all care seemed driven,
His hands clasped o'er his breast.

A placid smile lit up his face,
Peace beamed upon his brow.
His prayer is heard—in Heaven's grace
This pilgrim's basking now.

He's learned to know, tho' nature fail
A mother's heart to move,
That Heaven hears the orphan's wail,
In everlasting love.

Then sleep, poor wanderer, safe in God,
Wake up again in prayer;
Hold on to tread the heavenly road,
That leads thro' earthly care.

When next the morning light came round,
This orphan's heart grew full,
To find he'd found—no—God had found
Him—friends, and home, and school.

Bradford Ragged School. G. D.

Correspondence.

THE MAGIC LANTERN IN RAGGED SCHOOLS.

MR. EDITOR.—At most Ragged Schools the winter in-door treats are followed by an exhibition of the magic lantern; and it is a problem not easy of solution, which imparts the greatest delight, the plum cake or the beautiful slides—the food for the body or the aliment for the mind. The expense, however, of hiring a lantern of superior construction, with that costly modern apparatus which has constituted it something more than a mere childish toy, is beyond the resources of most schools. Hence many impoverished districts—where the gin palace flaunts, and where the debasing "gaff" is thronged by the young in years, but, alas! old in sin—is deprived of a legitimate source of recreation.

The Ragged School Union has already endeavoured to meet that love, we might say that *need* of amusement which is a principle of our mental organization. By the purchase of the excellent Diagrams of the "Working Men's Educational Union" they have testified their belief that healthy recreation is no slight moral lever. Lent as they are at a nominal charge, there are few districts of the modern Babylon where these illustrations of nature and art have not afforded pleasant and profitable evenings to those whose academies were formerly found beneath the dark arches of the Adelphi, or in the dens of the "Devil's Acre," of Westminster. Having taken this important initiatory step to supersede foolish or immoral amusements by more healthy recreation, would not the precedent be strengthened, and the good indefinately extended, were a superior magic lantern, with the requisite slides and apparatus, purchased by the Ragged School Union, by means of a special fund? As in the case of the diagrams, the lantern might be lent at a nominal charge to the affiliated Schools, conditional upon the scholars and the parents being admitted free.

The slides might either illustrate foreign or home scenery; or they might include a connected series of views of the picturesque land trodden by Hebrew martyrs, and by our Divine Master in the days of his flesh.

By this means, too, a glaring evil would be obviated, namely, the exhibition of vulgar, foolish, or positively sinful slides. How often have the thoughtful been pained when attending Ragged School treats, by the exhibition of Satan and fallen spirits in such grotesque attitudes, as for ever to destroy the serious impressions excited by the fact, that in our daily walk we are called to contend with fallen spirits, whose temptations are the more powerful because their presence cannot be detected. Not that we would for a moment countenance that unchristian moroseness which discerns sin in the smile of childhood, for the inspired axiom is as true now as when it fell from the pen of Solomon, "*there is* a time to laugh." But, when a solemn fact like this is revealed—and it can only be known through revelation—it ought to excite serious reflection, rather than be made the butt of foolish merriment. Surely no additional temptation ought to be thrown in the way of those who, by nature and home education, are already too prone to "make a mock at sin."

As Mr. John Bull dearly loves a precedent, we gladly present him with one to the point. The "National Society" last year purchased a large magic lantern and slides, which they lend at a moderate rate to the connected Schools. As it is rarely to be found at the depôt, it may be inferred that the boon is appreciated. Nor can it be doubted that, should the Ragged School Union be led to copy the precedent, the dust would rarely be allowed to settle on the case containing the lantern. Moreover, by this appeal to the mind through the eye, faculties now dormant would be often developed, and the scenes of Messiah's sufferings and future glories would lose the haze of mere fancy, and become palpable realities never to be forgotten.

Yours, etc.,

A. B. C.

Papers, Original and Selected.

OUR GIRLS' REFUGES.

When poets and painters have introduced female characters and female figures in their works of imagination and art, they have generally delineated the one and pourtrayed the other with tenderness, grace, and beauty; their peasants and flower-girls are personifications of loveliness, their beggars and orphans are full of refined sentiment and pathetic expression. As it would be difficult to find these creatures of the imagination in the busy haunts of every-day life, so it would be difficult to find the poet or the painter who has correctly depicted the real state of female existence amongst the lower grades of society. In these images presented to the mind, they have not gone so far beyond what ought to be, as the real state of things comes short of, or rather opposes what truth and Scripture require. When the royal psalmist was interceding for the welfare of his country, one request was, "That our daughters may be as corner-stones, polished after the similitude of a palace." Hence the exquisite tenderness and sterling worth of female character is not so much a creature of the imagination, as the true and proper condition of woman as recognised in the Divine economy. When we reflect how much the constitution and condition of society depend upon the right direction and influence of female mind and character, no effort can appear too great to give it that direction. How lamentably the actual condition of multitudes of young females is opposed to such polish and stability, is fearful to contemplate. The degradation of multitudes of our juvenile population is of no ordinary kind. The original depravity of the nature of which we all partake, is wrought upon and developed in their case by outward circumstances to a degree and extent which make their position not only fearful to themselves, but productive of terrible consequences to the community amongst whom they are located, and of whom they form part. As this is true of the lower and more depraved classes of our juvenile population generally, it tells with tenfold force in the case of the female portion of that population, inasmuch as they are more helplessly exposed to the evils with which they are surrounded on the one hand, and on the other their influence is more pervading and potent than that of the other sex. It was not until the past few years that the true condition and circumstances of the lower classes of society were ascertained and understood. Too poor and too depraved to be admitted to ordinary National and Sunday Schools, the children have been left to wallow in their wickedness, and to develope, generation after generation, the same seeds of depravity, rendered as much more disgusting and degrading as deep-rooted stains and long training in crime could make them. But the operations of our Ragged Schools have brought to light many an evil before unknown, and made those who have been blessed with more favourable positions in society better acquainted with the real circumstances and condition of these degraded ones. With this knowledge

and effort, there has arisen the necessity for means and appliances, whereby the rescue of some of these hapless beings may be effected. One of the most effectual of these means is Refuges, or Dormitories, for the juvenile portion of this sad race.

It is not so much the purpose of this paper to dwell upon the utility of Refuges in general, as to give information upon and illustrate the beneficial working of those for girls now in existence, our subject being *Our Girls' Refuges.*

There are *Five Girls' Refuges* in operation at the present time, containing about 130 girls of the most destitute class, who are in these institutions not only provided with shelter, food, and clothing, but are placed out of the reach of those temptations to which, in their destitute circumstances, they are so peculiarly exposed. The girls in these Refuges are trained and educated, not only in the ordinary acquirements of reading, writing, ciphering, and needlework, but in domestic duties and household work. In these particulars the Refuges possess an advantage over most other schools where the pupils have not the opportunity of becoming domesticated. Unquestionably there is no position in life so conducive to the moral wellbeing of the young female of the poorer classes, as that of a domestic servant. The duties daily arising in these institutions, and which are mainly discharged by the girls themselves, qualify them for such a position. How far preferable is it for a young girl, who, it may be, has been rescued from the brink of ruin, to place her as domestic servant in a well-ordered family, where she may not only receive benefit and maintain herself respectably, but at the same time be an advantage to her employers, to exposing her to the numberless temptations which continually beset the path of the young girl who goes out to learn a trade? It matters little what the trade is which the young girl is to follow, whether artificial flower-making, book or envelope-folding; it is the same with these and most trades at which females are employed: the temptations of the work-room, the danger growing out of cheap but improper lodgings, and the snares that beset their path on their way to and from their work, often at an unseemly hour—these, and such as these, are temptations we may well shudder to expose those to who have been the inmates of our Refuges. It is, therefore, no unimportant part of the vocation of these Refuges, that in addition to a sound useful education, they prepare the girls for domestic duties. They are thus qualified to become useful members of society, and honourably to fulfil the duties of household servants—a position, though too often despised, by no means degrading—and eventually to take their position as mothers and heads of families; whilst in the pursuit of these useful attainments they are ever directed to that better life to come, and taught to seek and love that Saviour who, when on earth, was so eminently the friend of women, and manifested such tender concern for their present and everlasting welfare.

One of the earliest of these institutions is that known as the "TRAINING REFUGE FOR DESTITUTE GIRLS," IN LISSON STREET, NEW ROAD. The inmates of this Refuge are mostly selected from girls above twelve years old, who have attended some Ragged School, many of whom have been taken from such scenes of wretchedness and misery as cannot easily be conceived by persons practically unacquainted with the condition of

these classes. Though specially designed for girls of such age and condition, its benefits are not wholly confined to them; under various circumstances, girls of all ages have been received from the country as well as town. The object of this Refuge is to provide for these girls the benefits of a Christian home; to furnish them with food, clothing, and shelter; to train them in useful knowledge, and to habits of honest industry; to endeavour to fit them for respectable situations; and, above all, to bring them up in the fear of God and the knowledge of the Holy Scriptures. This establishment is carried on in an old family house, economically adapted to the purposes of the institution. That which once formed the drawing-room, where doubtless, in days long past, many a scene of festive gaiety has taken place, is now appropriated as a school-room; the elegant furniture and works of art by eminent masters, which might once have adorned its walls, have now been superseded by substantial desks and forms, and maps, mottoes, and texts of Scripture. On a recent evening visit to this institution, when the lessons and learning of the day were over, we were much interested to see between 30 and 40 inmates diligently plying their needles, making useful articles of clothing, under the direction of their teacher. Amongst them were some who, but for institutions such as this, could scarcely hope to escape from the paths of the destroyer. There was the youthful delinquent, whose stunted growth and mature countenance told a sad tale respecting her early training—that it had been alike destructive of physical vigour and moral discipline and development; there was the juvenile criminal, just received from prison; and those whose destitution seemed their worst crime. Our pen would fail to describe the varied and sad scenes from which most of these girls were received, and it is hardly possible to overestimate the value of such an institution to them. The number of inmates in this Refuge is 32.

The ST. GILES DORMITORY, OR REFUGE FOR FRIENDLESS AND DESTITUTE CHILDREN, SITUATE IN BROAD STREET, ST. GILES, was opened in July, 1852, where five girls were selected and received into the house to be provided and trained for service. Last year, other premises having been taken for the Boys' Refuge, the whole of the premises formerly occupied by both was entirely appropriated to the Girls, and their number afterwards greatly increased. Here, in the very heart of one of the worst neighbourhoods of London, whose notoriety for wretchedness has passed into a proverb, is an establishment which, when the visitor has entered, the light, lofty, spacious, and airy apartments, and cleanly appearance, might lead him to suppose he was in a far more airy and agreeable locality. The wholesome moral influence of such a change of scene upon the inmates, to the cellars and garrets of this and similar neighbourhoods, cannot fail to be admitted. The number of girls in the Refuge is 39, at the present time.

The GIRLS' REFUGE, IN CONNECTION WITH HUNTSWORTH MEWS AND HILL STREET RAGGED SCHOOLS, is conducted with considerable effect. The regulations of this Refuge are excellent, and the employment of the inmates so varied and arranged as to give them a practical acquaintance with every detail of domestic duty, and fit them for every kind of servitude. A lady each day, five times a week, spends one hour in the morning and one hour in the afternoon in giving them instruction;

one undertaking reading and spelling, another writing and ciphering, and a third reading and writing by dictation; each exercise being commenced with reading a portion of Scripture and prayers. This institution now has 32 inmates.

GUN STREET GIRLS' REFUGE, SPITALFIELDS. The funds of the school being unequal to the support of this useful branch of operations, the number of inmates was reduced to *one*. Such being the lamentable condition of the Refuge movement, some ladies, interested in the operations of the school, formed themselves into a committee to endeavour by energetic effort to resuscitate this declining interest. The result of their effort is, that eight inmates are now in the institution, all received from Wandsworth Prison, and paid for at 3*s*. 6*d*. per week each, the funds being unequal to their entire support. The financial position of this valuable branch of operations, which might be made available to the rescue of many cases of the most distressing character being continually refused admission, will serve to show the necessity for increased exertion.

The EASTERN REFUGE, ALBERT STREET, SPITALFIELDS, was originally opened for boys, but, on the opening of the Boys' Refuge in Whitechapel, the Committee resolved upon abandoning their original plan, and opening a Girls' Refuge, as there appeared a still greater necessity for this than for the other. This institution is carried on in a spacious and noble building, erected in a densely-populated and needy locality. The matron's room and kitchen, with scullery, etc., are admirably arranged for domestic comfort and matronly supervision. The bright, shining tins and kitchen utensils, neatly arranged, testify to the orderly and industrious training of the inmates; a mangle forms part of the furniture, so that laundry as well as household work is taught in all its branches. On our visit to this institution the scene was enlivened with the clean, smiling faces of many of the girls, busily engaged in their laundry operations. Out of 59 applications during the past year, 23 have been admitted. The necessity for such an institution is shown by the number of applications, and the inadequacy of the means by the number necessarily refused admission from want of funds. Since the opening of the Refuge, in 1854, 75 girls have been admitted. The number now partaking of its benefits is only 22, having been reduced from 35 in consequence of the low state of the funds.

Amongst those who have been received into the Refuges, some have already been in prison; some have been out in service, but have lost their places through lying, dishonesty, and other misconduct. Some few have parents able to maintain them, and who pay a weekly sum for them at the Refuge, because they have fallen into bad habits and become unmanageable at home. This fact will serve to show the wholesome influence the discipline of these Refuges exerts upon characters who would be otherwise hopelessly abandoned.

A few cases may be here introduced to show the character and condition of the inmates, and what may be done for the most destitute and hopeless.

Nos. 1 and 2 were inmates in Albert Street Refuge; 3 and 4 were in Lisson Street; 5 and 6 in Dolphin Court, New Gun Street; 7, 8, 9, and 10, were in St. Giles Refuge.

"1.—Her mother died some years ago, and her father, a dock labourer, has a second wife and family, the child being the only one by his first wife. I am informed that the step-mother treats the girl with the greatest cruelty, and incites the father to pursue similar courses. She is beaten until her whole body is covered with marks and bruises; food is withheld from her for long periods, until hunger drives her to steal; she has been driven from the house and denied admittance night after night, and has thus wandered the streets for two or three nights in succession. This treatment is fast dulling the child's intellect, and unless she is speedily removed from her present position, the most fatal effects may result both to mind and body. It is to be feared that the design of the step-mother and brutal father is to drive the poor child to end her days, in order to escape from their cruel treatment."

"2.—S. V., aged 15 years. Father a bricklayers' labourer; mother during the summer months sells flowers about the streets, and in winter vends different wares in like manner. Both father and mother are frequently intoxicated, when the children are subjected to much cruelty: about a fortnight before her admission into the Refuge, her parents late at night turned her, with her two sisters, into the streets; for some days she was with her sister, who obtains her livelihood by her prostitution, and slept at a lodging-house in Drury Lane: she was however rescued by the mistress of the Ragged School where she attended; who, at her own expense, humanely provided for her a lodging, and subsequently, through the Ragged School Union, obtained her admission to this Refuge."

"3.—M. W., aged 16. No father. Had left her mother in Cork, who was unable to support her, and had come to London with a girl older than herself. They walked from Liverpool, and she was so ill in consequence, that on reaching London, she was obliged to go into an infirmary. In the meanwhile, her companion obtained a situation, and this poor girl, when about to leave the infirmary, was homeless and friendless, and without money. Recommended by a gentleman who visited the infirmary, and found her in this destitute state."

"4.—E. F., aged 11. No mother. Her father, a costermonger, had been imprisoned for theft. During his imprisonment the child was sent to the workhouse, but on his release she was not allowed to remain there. To save her from the evil influence and example of her father, she was received into the Refuge."

"5.—Sixteen years old. Father and mother dead. Went to live with her brother in a country town; he being unable to support her, she sought to obtain a place, but without success. Walked to London, in the hope of obtaining employment; not finding any, was plunged in the deepest distress. For fourteen nights and days she sat on London Bridge, her only support being the alms of passers-by. A poor woman, pitying her case, allowed her to lie in a empty garret at night in her house, with a piece of carpet for a covering, the days being passed as before. After nearly five weeks in this woful state, she was brought to the Refuge by one of the teachers, admitted, sent to a place in due course, and has remained in it ever since (about eight months), having earned an excellent character."

"6.—Came to London from Ireland to join a brother, who was about emigrating; found him gone, and herself alone in this vast metropolis without money or friends. For a fortnight she subsisted on the produce of the sale of her clothes, and when that was exhausted, wandered the streets in a starving state; most providentially directed to the Refuge, was admitted, conducted herself well, was taken into the house of one of the lady visitors of the institution as servant, from whom she has a most excellent character."

"7.—Is that of a little girl aged 12, who was born in Oxfordshire. She is one of a family of eleven children, whose father was transported for ten years. The mother, who still resides in Oxfordshire, finding it impossible to keep this child under any control, sent her to a brother residing in Kensington, in order that she might be under more restraint. This change, however, had not the desired effect; on the contrary, her conduct daily became worse; she grew more insolent, and defied all restraint, escaping from the room whenever she had the opportunity, to spend her time in the streets, no one knew how; so that there seemed no hope of saving her from ruin unless she could be placed in an institution like the Refuge. The case was mentioned to the visitor of the district where the brother resided, who brought it before the clergyman of the parish; and he, feeling deep interest in the welfare of the child, applied to have her admitted into the Refuge. The case was carefully considered by the Com-

mittee, and she was received into the institution, and is going on very steadily. It is hoped and believed that by the discipline and Christian influences under which she is now brought, that she will yet become a bright woman, and an honour to her sex. She is a clever and intelligent girl."

"8.—Aged 12. Born in Scotland. Father unknown. Mother a notorious drunkard, who spends more than half her time in prison; during which time the girl, and a boy younger than herself, are left in the streets, subsisting by begging and stealing. Brought here by a missionary."

"9.—Aged 9. Born in St. Giles. Father imprisoned for two months. Mother dead. Child left in the streets, in a state of utter destitution. Brought here by a missionary, who found her on a door-step."

"10.—Aged 15. Father and mother dead. Has several brothers and sisters, but none able to do anything for her. Had not slept in a bed for six weeks. Brought here by a missionary in a deplorably wretched condition."

After the cases given, which are but a small specimen of what is being done, it will be seen that the Girls' Refuges are doing a work no other institution, however excellent and valuable, can effect. They are meeting requirements for which no other provision has been made. They do not wait till the young girl has already become abandoned, and loathsome by a life of infamy and vice, but step in to prevent her falling into such depths of sin; to rescue her while on the verge of ruin; to fit her to become a useful member of society here; to endeavour by all the means God has placed in our hands to prepare her for the inheritance of the saints in life hereafter; to teach her the true adorning of a meek and quiet spirit; to instil in her mind those principles, under the practical influence of which she may reflect the virtues which form the true and proper character of woman, and adorn the doctrine of God our Saviour in all things.

It is, however, a matter of deep regret that valuable, and, as far as means are afforded, efficient as these Refuges are, they are not supported as their value, efficiency, and importance demand. We could wish to see our Boys' Refuges more liberally supported; but even to these more attention has been given than to those for girls. It does seem as if the value and importance of these latter had not been sufficiently considered, or surely, with such an overwhelming population of poor, destitute girls, continually exposed to every sin and temptation, with no means of becoming acquainted with the most ordinary details of domestic life by which they may be fitted for service or any other useful position in society, we should not have to report but five Refuges for girls, and nearly all of these restrained in their operations for want of funds. Is it not lamentable to have to report the number of inmates of one of these Refuges having been reduced to 1, and now only increased to 8; another, one of the largest, being under the necessity of reducing their number from 35 to 22, refusing 36 necessitous cases who made applications; whilst the number of girls suitable for admission is continually increasing with an increasing population, and the instruments of moral and physical evil abounding on all sides?

To illustrate what is really being done by means of these Refuges, we introduce the accompanying table, and call special attention to the discrepancy between the numbers for whom the existing Refuges can provide accommodation and the numbers actually accommodated, the discrepancy arising from want of funds.

SUMMARY OF OPERATIONS.

	When established.	Accommodation provided for.	Admitted from the commencement.	Sent to Situations.	Restored to their Friends.	Left of their own accord.	Now in the Institution.
Lisson Street	1850	35	175	69	38	14	35
St. Giles	1852	40	147	45	43	14	39
Hill Street	1851	40	65	20	5	4	32
Gun Street	1850	30	89	54	14	6	8
Albert Street	1854	60	75	14	25	14	22
		205	551	202	125	52	136

We feel sure the importance of this branch of operations has not been considered as it should be by all well-wishers of the poor,—those who desire to serve God and wish well to their country. It is common to hear complaints of the difficulty of obtaining good female servants. Can we wonder such should be the case, when so large a portion of those amongst whom our female servants ought to be found are suffered to grow up amid scenes and circumstances diametrically opposed to all good order and morality? It might be well for those who utter such complaints to consider whether they have done what they might to raise the fallen, to elevate the degraded to their proper position in society,—those whose habits and circumstances conspire to render them a disgrace to their sex, and place them beyond the reach of moral training. Yet such is the position of many of the daughters of England; and it is not enough to desire and pray that our daughters may be as corner-stones, polished after the similitude of a palace, unless we endeavour by every means in our power to give them that culture which is calculated to render them such.

We trust this appeal on behalf of poor, destitute girls will not be in vain, but that increased effort will be put forth, not only to render those Refuges already in existence more efficient by an increase in funds, but also that new institutions of a similar character will be formed and sustained. An appeal might be made to the self-interest of those employing servants, as by these means they themselves may derive benefit; but we forbear, and would rather appeal to their principles of benevolence and love to God and man, remembering the exhortation of the apostle, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

THE RAGGED SCHOOL TREE.

No. II.

In our last paper upon this subject (see p. 145) we gave some account of the boughs and branches of this goodly tree, indicating very briefly some of their pleasant and healthy ramifications, promising, at a future time, to describe some of the rich and blooming fruits that this young tree has already produced.

This, however, is no easy task. The fruits of our noble tree, that is, the Ragged School Union and its auxiliaries, are more easily imagined than described, more easily appreciated than detailed. The fact is, that as in nature the best and ripest fruit falls off the tree the first, so in Ragged Schools our best trophies are removed from us almost "ere we can count their place;" and seldom can we give such a history of them afterwards as may interest our friends, for they become lost in the world's vortex, and we know not their whereabouts. Again, many fruits are not visible to the eye; they cannot be detailed on paper; but they are not the less real. They exist in the low courts, wholly "unheeded and unknown," except to God. They adorn the workshop or the warehouse; they enliven the ship's cabin or the barrack-room; they add vigour and morality to our distant colony: but it is difficult to bring them definitely before our readers, and say, "Behold the fruit of our Ragged School efforts!" And so we believe it must ever be in a work like ours. Indeed, the evil we prevent is perhaps greater than the good we accomplish; and we may well say, if crime is still so great, and young thieves so numerous in London, what would have been the state of things had Ragged Schools not been in operation for these thirteen years?

We will, however, without farther preface, and dropping all metaphor, proceed plainly to detail a few of the results of our efforts; and first, as to Sunday Ragged Schools. When the Union was established there were only about a dozen such schools; now the Ragged Sunday Schools number 128. About 17,000 young persons attend these, all drawn away from the allurements and idleness of the streets for several hours every Lord's-day, and all brought, in a greater or less degree, under a healthy, moral, and religious influence. Above 2,000 Christian men and women go Sunday after Sunday to gather in and to teach these neglected ones of our courts and alleys; and many thousands are diligently taught their duty to God and their neighbour, who but for such efforts would grow up in utter ignorance of God's holy word. The details given in some of the local reports are most gratifying. One says:—"We now have hymns for oaths, quiet for noise, knowledge for ignorance." Another:—"We now see a marked difference in the children." Another:—"The streets still swarm with children, and we have to seek for them and gather them in." Another:—"The Bible Classes were never better attended." Another:—"If Christians would only visit, they would be sure to help—the good effects are so plain." Another:—"Many parents are found who are much improved by the recitals of their children. One poor woman, in speaking of her little girl, who had learned to read at the Ragged School, said, 'directly she comes home she opens her Bible and reads the text she has learned at school, and repeats what her teacher has told her about it. You know I must listen to her, and it has made me think very differently to what I used to think.'" This is not by any means an uncommon case. Many such could be given if space permitted. One report says:—"Many girls have been during the year instructed in reading and writing, so as to fill with pleasure the position they are called to in life. Much gratitude has from time to time been evinced by the children, and also by their parents. The addresses given are listened to with marked interest, being, in most cases, the only opportunity of their hearing the gospel. Several girls who were exposed to special danger have been introduced to suitable institutions, where they are protected from temptation, and it is believed are yielding to beneficial influences."

Surely this is most gratifying. Observe, also, the following:—"No fewer than 23 young men and women (in Bethnal Green), once depraved and neglected children of the courts, have for some years past been consistent members of Christian churches, and, by honourable industry, are now maintaining themselves in moderately respectable circumstances. To these may be added 15 or 18 more, who, although not decided Christians, have been outwardly reformed, and are now filling useful situations as servants, thus making a total of about 40 young people who have been rescued from vice and wretchedness by means of these schools." In another report it states, that "The appearance and conduct of the boys is so improved, that a casual visitor would hardly believe them to belong to the Ragged class." This is in Westminster, and so it is also in Spitalfields and elsewhere.

This is all the more pleasing when we reflect how these children would grow up if neglected. One report says:—"The children are, in many instances, altogether destitute of all other means of religious and secular instruction. Indeed, merely to say this, is to understate the fact, for many are indirectly, by example and evil influence, and some by dint of instruction, educated in dishonesty, drunkenness, blasphemy, and opposition to all law and authority, human and divine." Mark this well all ye that lightly speak of the necessity that exists for Ragged Schools. We are called a Christian nation, and yet thousands are growing up in the very midst of us in a state of worse than heathen ungodliness.

How painful to reflect, for a moment, that, notwithstanding all this, many children continue to be refused admittance from want of room, or want of teachers! One school reports 280 thus refused in one year. But we cannot afford to dwell longer upon this branch of our subject, but hasten on to others as pleasing and perhaps still more fruitful.

The Week-day Evening Schools were mentioned next, and we can give many instances of good from these. A vast number of our juvenile poor are called upon by dire necessity to labour with their hands when very young, and for such Ragged Schools are most useful; of these we now have about 120 in London, with an attendance for several evenings every week of about 8,000 scholars. The secular instruction given in these fits the pupils for taking situations at home or abroad. In them may be seen many hard, clumsy, and sometimes dirty hands, trying to "handle the pen, and thumb the spelling-book." Many consist entirely of lads who are at work during the day, "some as hod boys, ostler boys, errand boys, shoe-blacks, etc., whose early education has been neglected." "Great pains are taken to admit only the destitute," and yet, as above stated, above 8,000 attend! It is stated that "ignorance, vice, and wantonness, have given place to order, intelligence, and discipline. Love of mischief has disappeared, frugality and neatness now occupy the place of wastefulness and rags."

The Industrial Classes introduced into the Evening Schools will be treated of presently. We now hasten to notice the Day Schools; these now number about 100, with an attendance of above 14,000, with considerably more than 100 masters and mistresses. Ye who seldom read reports, and who dislike statistics, do reflect for a moment or two on the powerful moral lever thus daily at work in this vast city to raise the juvenile masses of our poor, and say if it is not worthy of all encouragement from every philanthropist, every Christian, every lover of his country.

The improvement in reading among the scholars is much spoken of in the Day Schools; and the school agents, who are daily going in and out among them, act as a wholesome check upon anything wrong, and a powerful stimulus to all that is right and improving. One report states, that "200 children were found in the locality (Stepney) wandering about in a dirty, ragged condition, untaught and uncared for; a teacher was engaged, and a school opened to accommodate 150 of them, none being admitted but those whose parents are unable to pay even one penny a week for their instruction."

Another report says:—"The destitution, as regards moral and spiritual training, is here very great (Westminster); there are at least 150 children of the poor in the courts immediately around, and there is no other school within their reach." The very room where the school is now held was formerly used for dog fighting and rat killing; "but it is hoped that the intellectual and spiritual light now brought to bear on the children there, will raise them far above such degrading and disgraceful pleasures." The same report says:—"A few orphan girls are supported in the house; our hope is to fit them for domestic service."

Another report says:—"The children formerly so wayward and so noisy, as well as profoundly ignorant, have become attentive and quiet, and can read, in many instances, with fluency."

Another report states:—"Many who entered the school, not knowing a letter, and ignorant of the Saviour's name, can now read tolerably, and repeat considerable portions of Holy Scripture. The improvement in cleanliness and orderly habits is also most gratifying. It is also encouraging to find the parents appreciate the privilege of the school." Mark, these are all quotations from local reports, written by God-fearing men, who state facts, and do not deal in fictions. It is well known by all persons engaged in Ragged Schools, that the locality chosen is usually the lowest that can be found in any district; take the following as one example:—"The very same rooms in which the children are now daily taught to read the Scriptures, and to sing sweet songs of praise to our heavenly Father, were formerly occupied as a 'thieves' public-house,' for the training of juvenile thieves, where scenes of the greatest depravity were continually carried on." Of good done in such localities only one more extract can be given under this head; it is as follows:—"The general conduct of the boys during school hours has been very satisfactory, and the attention given at the time of the addresses, encourages the hope that the seed sown will be productive of ultimate good. A gentleman having offered a reward to the boy who could give the best definition of religion, the following written answers, out of five enclosed to him, will best show perhaps the successful and encouraging results arising from the labours of all who are engaged in this good work. First answer, 'Faith, hope, and charity;' second, 'The substance of religion is to do justly, to love mercy, and to walk humbly with thy God under the Holy Spirit's teaching.'"

With this we conclude for the present, praying God to bless the perusal of these simple records, and reserving to a future paper some more fruits from our "Ragged School Tree," in the Industrial Emigration, and other branches.

H. S.

DOINGS IN GEORGE YARD, WHITECHAPEL.

NOTHING strikes our mental faculties with greater force, nor arouses our capabilities of investigation to more ardent activity, than the law and exhibition of contrast: the painter and poet are well aware of these characteristics of our nature, and consequently labour most assiduously to meet, supply, and please these striking features of our race. To this peculiarity, the very angelic intelligences appear not to be strangers; and hence we read the striking remarks in the 15th chapter of St. Luke's Gospel, in the words of our Lord, when he was delivering those three interesting parables, out of which stand exceedingly prominent the one strayed sheep, the one lost piece of silver, and the prodigal son; which all represent the sinner as ruined and undone, but afterwards recovered to more than his pristine bliss, happiness, and glory.

No wonder, then, that we find recorded as the words of our Lord, in that same chapter (when commenting upon this interesting principle, as illustrated by those similes), the following verse (7), "I say unto you, that likewise joy

shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance:" and this comment is still more pressed upon our attention by the fact of our Lord having repeated the same sentiment in verse 10. The proper conclusion from this would appear to be, that, notwithstanding the elevated character of the angelic nature, the long period of time they may have existed before our world had a beginning and was made habitable for man; notwithstanding their thorough knowledge and complete observation of everything that was great, grand, and gorgeous in the history and development of this extraordinary planet of ours—the chronicles of our interesting though fallen race—the beautiful and stupendous productions of taste, science, and art; the deep researches and noble revelations of intellect and mental acumen and power; the thrilling, exciting, the bold and daring efforts and deeds of poets, painters, orators, and generals: notwithstanding their being witnesses to the rise and fall of statesmen, dynasties, and empires, with all their dazzling career and solemn catastrophes; nevertheless, after all this long, long march of earthly and celestial sight-seeing, they would appear to stop to admire, with an astonishment to be remarked upon even by the Son of God himself, a scene, an exhibition, a fact, to their elevated minds more attractive and more commanding in the view even of a celestial intelligence; namely, the thinking, the returning, the repenting of a fallen and polluted sinner.

But this is not all; the co-equal and co-eternal Son of the Everlasting Father, the God-Man Mediator, Israel's Messiah and the world's Redeemer, erects the culminating point of this celestial comment when he puts into the lips of the prodigal's father, as he was addressing the elder son and the prodigal's elder brother, the too true type of the merely professing church, if a type of anything at all, the words in verse 32, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

In describing the work going on in George Yard and its vicinity, the writer is under no temptation to exaggerate or improperly to elevate mere human efforts; for the barest and most concise description of the facts and events which have occurred there, must bring home to the mind of the reader, who has the slightest interest in these matters, this conviction, that surely here is displayed the love, the mind, the power, and the unction of a Covenant and Redeeming God.

The Situation of the School.

It is well known and generally talked of by many persons in the neighbourhood, that George Yard and its immediate vicinity, were considered one of the vilest places in the whole of Middlesex; and they say, that they remember the time when people used to be led down this place to some den of infamy, where they were drugged, and the contents of their pockets taken; and it is boldly asserted, that in some instances in bygone days a few persons so trepanned, never were seen to emerge into the open streets again. Be this statement ill or well founded, nothing is more certain than that this place was not only the lowest and most degraded, but that, to a considerable extent, it had almost completely baffled, not only other exertions, but also the energy of the most active, vigilant, and painstaking agents of government authorities.

The class of persons generally living in this neighbourhood are prostitutes and thieves, housed in the most wretched way, who emerge in the evening into the open streets to seduce and plunder the unwary and thoughtless passengers; together with some families of the poorest and most destitute class, chiefly migrants, tramps, or wretched travellers, who, under the plea of selling their wares, such as matches, oranges, and such like, are, in too many instances, in reality so much infected by the evil communications of their neigh-

bours, that they very soon appear to prefer to live more like them than to work laboriously and steadily for their bread.

The Schools—Day, Evening, and Sunday.

This portion of the work has been abundantly blessed; the Day and Evening Schools are well attended, and conducted with great effect by the master Mr. Holland, who labours not only most conscientiously as the paid teacher, both of the Day and Evening School, but also at all times and in all the sections of the institution works most assiduously with his head and heart. The Sunday School is conducted with the aid of several young friends who are well-tried Sunday School Teachers.

Well may we say what hath God wrought when we read the following:—During the last bread riots, one poor schoolboy had been without food for thirty-six hours; he was standing close by the scene of tumult, "Here, Johnny," said a man who had just stolen four loaves of bread, "take some and eat." "I shan't take it," said the boy, indignantly, and away he walked in pain through hunger.

About the same time a thief that had just been discharged from Newgate, being anxious to give up his wicked course of life, and living in a room with his younger brother without firing, and worse than that, without food, said to his brother, "What shall we do?" "I know," said the little boy; "teacher says, if we want food we must pray to God for it," and the two fell upon their knees and prayed that God would in his mercy "Give them their daily bread." Soon after they walked down to school, when they were helped in a small way. "I am now happy," said the convicted thief; and addressing his teacher, said, "Although I was hungry, God helped me." Who can say that these have not been greatly benefited by the institution?

"Ah!" said a man that was visited, "I never thought of God and of eternity till I entered that room. No, never did; for I was a thief, and was worse even than that. What a wretch I have been! But, sir, there's pardon, I've found out, for a guilty sinner like me; for Christ came to seek and to save them that are lost. We have the Bible read to us. Oh! sir, I am grateful for all that has been done in the whole of the neighbourhood. God bless you, sir; you have our prayers, and shall have them till we die." Such were the words of a poor sinner, convinced thereof by God the Holy Ghost in this room. It may be remarked, that this room is open during the week from 7 till 10; and besides the Lectures and Library, everything is being done to attract people of this class from the theatre, public-house, and such other cheap places of dangerous amusement.

With such agency, aided by the blessing of God, and with such blessed and extraordinary fruits, it is not at all surprising that Romanism is frightened, and consequently more than ordinarily active among its own co-religionists—if previously they had any religion at all—because the priests, before this time, made no exertion, but left their people abandoned and uncared for. Therefore the appeal is to British Christians, and to those who love their religion and their church from the heart, to come forward and help. Or will the British Christians be asleep in such an important work? Will Bible Christians look on with indifference, while, on the one hand, and on the contrary, Roman Catholic monks go even still further than religious efforts, and go upon the Continent and collect money and clothes, as they are doing at the present time, to more effectually prosecute their designs? No. We think we can hear the reader responding, and cry out, "We will help so God-like, God-blessing, and so glorious a work."

Religious Services in the Ragged Church.

The services of Religion in the above Ragged Church have been much blessed by God, because the Gospel of Christ has been preached and proclaimed in the right way. Sinners have been converted, and tears of heartfelt

penitence have trickled down the wrinkled cheek of the old, as well as down the smooth cheek of the young, of many a poor Mary Magdalene and abandoned and outcast thief; and some, who never entered any place of worship before the establishment of the above, have been led from the services held in this place to those of St. Jude's Church; and the writer has had the pleasure of witnessing such people upon their knees joining in the responses of the Liturgy, and few seemed to pray with more fervour than they, "Good Lord deliver us."

Temperance Meetings.

At these meetings many poor drunkards have been persuaded to give up their vicious course of life, and the success in general attending them is very great. There have been no less than 1,500 who have been induced to give up intoxicating drinks, and a great many of them, though not all, have kept their pledges. A large number of this class have been thoroughly reformed, and are now living in happiness and comfort in rooms of their own, instead of living in low lodging-houses. Roman Catholics also attend these meetings in large numbers, and they often listen unknowingly to an address full of gospel truths, which are frequently blessed by God the Holy Spirit. Any work carried on in this place, from its proximity to the most densely populated alleys, courts, and lanes, must bear upon and influence a large mass of people. George Yard's Temperance Meetings are constructed and carried out upon strictly evangelical principles, and each meeting is opened and closed with prayer.

At one of these meetings a poor Jew was seriously impressed with the Divine truths of the gospel, and unknown to his family has attended a Christian place of worship for a long time past. These meetings, at which, if nothing else be accomplished, the man is changed from a beast to a sober man, have been the means of raising many in the neighbourhood to a respectable sphere; and many which were once the most degraded families, are enabled, through their changed state, to send their children to a much more respectable school, and are able to pay for their tuition. Such is the effect of these meetings, which God has abundantly blessed.

Open-air Services.

These services are held in New Court, an outlet of George Yard, upon a waste plot of land, on Sabbath evenings during the summer months. One peculiar circumstance may be mentioned in respect to them, showing a new way of collecting congregations for such occasions.

The school-children are appointed to meet at a certain place, and when assembled together, they march through the back streets extensively in the neighbourhood, singing a hymn to a cheerful tune. Crowds, composed chiefly of the lowest characters, soon gather round, and march back with the children.

At last they arrive at the spot appointed for the service; and then one of the most delightful scenes imaginable presents itself. Blind beggars, led by the hand of their friends, come and seat themselves, listening with great attention to the message of mercy. In the crowd we can recognise the "*Ticket-of-leave*" men, anxious to have the plan of salvation expounded; on the walls are seated groups of poor pickpockets, whose very countenances bespeak the interest they feel, when they are told that Christ Jesus came to die for them. At the windows may be seen many anxious persons who never perhaps would have heard the way to heaven, but for such an opportunity, and who seem greatly surprised that they can find any one to sympathise with characters so degraded as themselves. The class that are generally at the windows are the aged and the afflicted, who seldom can get out of their homes. God, in this work, has shown his approval of such services, for through these, prostitutes have been taken off the streets and restored to their families. It was truly gratifying to behold one who, after having been

restored to her home, found her way to the place where she had been convinced of her sin. She was clothed decently, and in her right mind; and it called forth gratitude to God when we heard the sound of voices in the crowd, saying, "What a change! we can see it with our own eyes." Also with regard to the class of "Thieves," witness has been left behind of an Almighty God working with them in their consciences. The Lord appears to have produced in quarters least to be expected a very favourable impression in regard to these meetings; as a proof, let us remark what a poor Roman Catholic woman said, while listening to an address in the open air: "Ah," she said, "you shall have a clean spot of ground to stand upon," and she immediately removed the dirt and offal that was about the spot of ground, and swept the place near where the person was giving his address, so as to make everything comfortable for all the listeners. It is worthy of remark, that a very few months before the commencement of these open-air services, no one could have dared to utter one word for God in such a place without insult. On this spot, in the open air, much good has been done, for sinners have been converted, backsliders have been reclaimed, and God has been glorified. These open-air services are so conducted, that useless discussions on speculative points are carefully avoided, and they are confined to the simple, plain, and scriptural promulgation of the gospel.

Reading-room and Lectures.

As soon as the warm weather of summer had left, and the autumn evenings were shorter, it became a question whether the crowds who had been impressed with the Gospel truths preached in this way were to be allowed to go uncared for into the world again. Accordingly, after much deliberation, it was determined that a room should be taken near the spot where the open-air services had been held; and in October, last year, a room was opened as a reading-room during the week, and on Sundays used as a preaching station.

Soon after the opening of this room it was found considerably too small, on account of the great attendance; and another room in its stead was taken: and in consequence of the great further increase, this also is found too small.

The landlord, observing the good being done, remarked, "Whatever improves the people must be good for me; I will build another new, large, and spacious room, and will charge you a very small rent for the same."

The present room, as has been remarked, is used during the week as a reading-room, in which there is a small library full of useful and suitable books, which it is desirable should be increased, and which may be done by the friends of the institution sending contributions of suitable books, or giving any left-off books, all which will be most acceptable; and it may perhaps strike some with astonishment, that although the books are exposed, being upon open shelves in the room, and occasionally lent out to read, not one has been stolen or lost. The present books have been well read, therefore support is greatly needed. As the immediate premises of George Yard are occupied, not only in the day-time by school-children, but every evening in the week, either by religious meetings, or by night-schools for children and adults, it became absolutely necessary to engage these additional premises for this additional work, which is especially carried on for the adults.

The lectures delivered in this room have been upon various subjects, bearing particularly upon the moral and social condition of the people, for example—"Good and bad air,"—"Bad air a cause of disease,"—"The most economical way of buying and cooking food," etc., etc. These lectures have been well attended, and have produced a salutary effect upon the hearers.

Religious classes have been formed on Sunday evenings, so that the fruit and water-cress sellers, who cannot come in the day time on account of their business, together with a large number of Roman Catholic boys and

girls, can be instructed on subjects pertaining to their everlasting salvation. This instruction is given from six till eight, after which another religious class is conducted on the same Sunday evening for adults, at half-past eight, that is, after the conclusion of divine service at St. Jude's. This meeting has been so well attended, that as many as fourteen poor people have been known to leave the door without being able to gain admission. The Word of God has been blessed on these occasions, hard hearts have been made soft, icy hearts have been thawed, and many have been heard to use the prayer of the poor publican, "God be merciful to me a sinner."

Many more detailed cases could with perfect ease be brought forward in this narrative, but it is believed that enough has been already stated to show to the Christian public interested in those matters, that this is a case of no ordinary interest, and certainly of considerable magnitude.

THE EAST LONDON SHOE-BLACK SOCIETY.

A VERY interesting meeting of this Society, was held on Friday, October 17th, at the Whitechapel Society's large room. Upwards of 700 of the friends of this cause took tea together, and were waited upon by the boys, who were dressed in their new jerseys. After tea the chair was taken by Joseph Payne, Esq., who commenced the proceedings by presenting a Bible, the gift of the Committee, to one of the boys, who had distinguished himself by persevering industry. The boy came forward amidst immense cheering from the other boys of the brigade and the company. He looked a promising lad, and seemed much elated by his success, and the honour conferred on him on the occasion. The chairman in presenting the Bible, spoke to the lad in his usual humorous and witty, but instructive and impressive style. Having as his own present given the lad three silver coins, just obtained from the Mint, he presented the Bible and said—

Take this Bible, boy;
To its words attend,
And whate'er your life's employ,
Treat it as your friend!

Take this Bible, boy;
And, whene'er you read,
That you may its truths enjoy,
With its Author plead.

Take this Bible, boy;
And while earth is trod,
Let no human hands destroy
That which comes from God!

From information kindly furnished by the secretary, it appears this boy, now 13 years of age, is the child of abandoned parents; the father was transported when his child was but 15 months old; his mother has forsaken him, and where she is he knows not. His only friend, a grandmother, did what she could for him. He was admitted into Osborn Place Ragged School, but his conduct was so bad that he was expelled, lest he should make the others as bad as himself. He was at length, after many promises of amendment, admitted to Colchester Street Ragged School, where he has obtained the chief instruction he has received. As a reward for improved behaviour, he was admitted into the Shoe-black Society in February, 1855. His conduct has been good, and he has merited the commendation of the Committee of that Society. His persevering industry has been manifested by the following facts:—From September, 1855, to September, 1856, he cleaned 5,724 pairs of boots, and earned £27 15*s.* 3*d.* He has now in his bank £4 18*s.* 10*d.*, and is saving his money, that when he is 14, which will be next January, he may be apprenticed to a carpenter.

The Report of the Society was next read, of which we give the following extracts:—

"Man in his two-fold nature *should* have a two-fold object in view—Love to God, and Love to Man:—his love to God being the primary, his love to man the secondary object. Thus furnished, he is ready for every good work; and what work

so necessary, or more likely to be approved of by God, than the plucking, like brands from the burning, those poor outcasts for whose welfare *The East London Ragged School Shoe-black Society* was instituted!

"The Committee, in giving an account of their stewardship for the past year, desire to record with thankfulness to the Father of all Mercies the continued and progressive success of the Society—a success which has far exceeded their expectations—for not only has the generosity of the public enabled them to pay off their liabilities, but also to open the new Refuge at 81, High Street, Whitechapel, for the reception of some of the homeless and friendless vagrants who swarm in the East-end of this Metropolis. They have fitted up the Refuge for 21 boys, who are clothed, fed, lodged, educated, and taught tailoring, shoe-making, and shoe-blacking, by the Society. Part of the expenses incurred are borne by the boys themselves, but a large proportion has to be paid by the Society.

"When a boy applies for admission, he brings a note of recommendation from the Superintendent of his Ragged School, which is in the Eastern part of London, to the Refuge, and if approved, the boy is then admitted into the Dormitory, where he is washed, fed, housed, and taught the art of shoe-blacking; all his dirty and wretched rags are soon destroyed and replaced by useful clothes, and the boy, equipped in his blue costume, is sent into the streets to work. From this period many go on well, but some relapse into their former vagrant habits, and cannot be kept at their stations, which is a great discouragement and expense to the Society. On the other hand, there are numerous instances of boys who have been apprenticed or gone into service, where they are doing well, and are much respected by their employers.

"The following table shows the practical working of the Society since its foundation—

Obtained situations or apprenticed	47
Restored to their parents	9
Sent to sea at their own request	9
Placed in other Refuges	3
Still employed	38
Imprisoned for robbing the Society	3
Admitted to the Dormitory but would not remain	169
Dismissed for dishonesty	24
Dismissed for bad conduct	20
Total	322

"The great feature of this Society being, that the boys help to pay the expenses incurred in reclaiming them, can any stronger arguments be used for inducing the charitable to support this Society and enable the Committee to extend their operations?

"The great advantages attending the Refuge operations may be thus briefly enumerated:—the removal of the boys from their former bad associates—the formation of regular habits—the inculcation of religious and moral precepts, of cleanliness and self-respect—and the use of better food and clothing. *All the boys employed by the Society attend the Evening and Sunday Schools, and also the Tailors and Shoe-makers' work-rooms.* The boys are in this way not only usefully occupied after they have done their work, but are removed from the baneful influences of the low theatres and concert-rooms, which are crowded nightly by the most abandoned of the young of both sexes.

"Here then is a Society which, if properly worked and encouraged, is likely, by God's blessing, to rescue from destruction many of the most vicious and degraded of our population, and place them in a way of earning an honest living in this world, and of obtaining salvation in the next.

"The Committee confidently hope that the assistance hitherto afforded will be increased, so that the Institution may not lack funds during the winter months, when shoe-blacking is far less remunerative than in the summer, and they urge their special claims upon all those who interest themselves in the welfare of the poorer classes.

"The expenses of the Institution are much increased by the destitute condition of the poor boys sent from the various Ragged Schools, which necessitates the provision of fresh clothes before they can be sent out into the streets in the uniform of the Society. For this purpose, gifts of old clothing would be much valued, and are earnestly solicited.

"The only industrial occupation by which any profit can be realised, is the sale of blacking, of which the committee would recommend all subscribers to make a trial

It will be found nothing inferior to other blacking, while a great saving will be effected by its purchase; the price for the large bottles, ordinarily charged 1*s.* 6*d.*, is reduced to 9*d.* each, the 1*s.* bottles to 6*d.*, and the 6*d.* bottles to 3*d.*, with the usual allowance to retail dealers.

"The Committee having found very great difficulty in procuring a man of the right stamp (whose heart should be in his work, as well as his work in his heart) to act as manager, have offered the office to their Hon. Secretary, Mr. Wise, the founder of the Society, who has gained their entire confidence.

"The Committee have very much pleasure in presenting their Balance-sheet, which shows that as far as the Shoe-black Society *per se* is concerned, it has been nearly self-supporting during the past six months, and they have no doubt that, like its parent, the Red Society, it will soon cease to require aid.

"*They, however, fear that the Refuge never will be self-supporting, and therefore hope to receive the continued support necessary to keep this most important branch of their operations in full work, by which alone the homeless boys can be kept from bad associates.*

"Boys are eligible for employment in this Brigade from all the Ragged Schools in the East of London."

PRIZE ESSAYS ON REFORMATORIES AND REFUGES.

In our May number, page 96, we gave a notice of prizes offered by the Committee of the Reformatory and Refuge Union for the three best Essays on the Practical Management of Reformatories and Refuges with respect to Food, Labour, and Rest. Twenty-five essays were sent in competition for the prizes. The Rev. S. Turner, of Redhill, A. Thompson, Esq., of Banchory, and Mr. J. G. Gent, of the Ragged School Union, were invited by the Committee to become the adjudicators, and consented. They have read the essays and agreed upon their Report, which was presented to the Committee of the Union at their October meeting. The adjudicators express much satisfaction at the tone of sincere and practical piety expressed by the writers, who appear to be deeply impressed with the moral responsibility of the offices they hold as salaried governor, masters, matrons, or assistants of Reformatory Institutions. Several of the essays were so nearly equal in the value of their contents and the ability of their composition, as to require a second, and in some cases, a third perusal, before they could feel satisfied that they had fairly estimated their comparative claims.

The adjudicators have selected as the best—

"*Mens sana in corpore sano.*"

But on opening the writer's letter, it does not appear that the author is eligible, not being a paid officer of the Reformatory. Should this prove to be correct, then the selected essays will be

"*Wisdom is better than weapons of war.*"

"*Let mine outcast dwell with thee.*"

"*Train up a child in the way he should go.*"

The first and third of these relate to Boys' Reformatories, and the second to Girls'; and as there is another essay of much merit, on Institutions for Females, bearing the motto

"*Restore such a one in the spirit of meekness,*"

the Committee propose adding it as a supplementary prize essay; there will therefore be two essays on each class of Reformatories.

DEATH OF THE REV. G. J. HALL, M. A.

It becomes our very painful duty to record the death of our friend, the Rev. G. J. Hall, M.A., author of the prize essay on Ragged Schools, bearing the title "Sought and Saved." The painful circumstance took place at his

residence at Linton, Cambridgeshire, on Saturday, September 27th, 1856. He leaves a widow and two children to mourn his irreparable loss; and we may add that ere long the number of his fatherless children will be increased. From information we have indirectly received, it does not appear that the circumstances of the bereaved family are what could be wished. It seems that Mr. Hall had made some arrangement for an annuity for his widow with the Protestant Union of £40; but as he had not long been connected with that Union it appears that a sum of £150 has to be paid before Mrs. Hall can begin receiving the annuity. The members of Mr. Hall's church and congregation are putting forth their best efforts to raise this sum, but as there are very few wealthy persons among them, it is feared the full sum will not be raised without extraneous help. Should any of our readers be inclined to render aid, any sum for this object, if sent to Mr. Gent, 1, Exeter Hall, will be duly forwarded to the widow.

The Children's Gallery.

THE ORPHAN BOY.

A TALE FOUNDED ON FACT.

'Twas on a beauteous vernal morn,
When dew-drops quivered on the thorn,
When buds and blossoms first appear'd,
And sprightly larks the ploughman cheer'd;
When fields and meadow look'd quite gay,
And hail'd the glad approach of May;
Three sisters, gentle, young and fair,
Who went to breathe the morning air,
Resolv'd to walk a little way
For some new milk—for curds and whey;
Where, often, in the spring they went,
'Twas called, "The cottage of content."
In sportive mood they tripp'd along,
Now listening to the woodlark's song;
Or, full of pastime and of play,
The happy moments passed away.
No money in their hands could jingle,
For each a halfpenny had, single;
But that to them was all in all,
They had enough, nor thought it small.
They almost reached the cottage door,
To make of curds and whey secure;
But, just beside the gate, there sat
A little boy, without a hat,
No shoes, no stockings, scarce a shirt,
And tattered clothes, all grim'd with dirt;
His looks were sad, his heart forlorn,
His tender limbs by briars torn;
With visage pale and hollow eye,
He asked no alms, but heaved a sigh.
The children, all alert and gay,
As birds which carol songs in May,
Rushed eager on to gain the door,
When this sad object, pale and poor,
With ragged coat and downcast look,
Th' attention of the children took;
The elder cried, "Oh dear! Oh dear!
Why, what an object, sure, is here!
With feet quite bare and looks so wan,
Come, let's relieve him if we can."
"Pray, little boy," then said Miss B.,
"Have you no clothes but what I see?
Have you no mammy nor a dad,
That you're so poor and meanly clad?"
"Have you no home?" her sister cried.
The little stranger looked—and sighed!
She asked him, "If he had no meat,
Or bread, or anything to eat?"
The young one stood with looks intent,
Nor knew distress, nor what it meant;
She eager caught her sister's hands,
Who, fraught with pity, wond'ring stands.
The boy essayed, but scarce could speak,
A hectic tinged his pallid cheek;
He seemed o'erwhelmed with secret grief,
He asked no alms, nor begged relief;
But their kind looks and soothing strains
Had calmed his mind and eased his pains.
He feebly raised his languid head,
In accents mild, then gently said,
"Alas! my voice is poor and weak;
I hardly have the power to speak;

But I have neither mam nor dad,
Nor friend on earth to see me clad;
No home for shelter, and no meat,
Nor morsel have of bread to eat;
A wretched orphan here you see,
The child of want and misery."

The children now around him clung,
Unheeded now the woodlark sung;
The primrose sweet and daisied mead
No charms or beauties now displayed;
Unconscious breathed the fragrant gale,
They longed to hear the orphan's tale;
He read their looks, judged by their eyes,
And freely with their wish complies.

"My dad he was an artist rare,
Of mam and I he took great care;
T' instruct me was his chief delight,
He taught me soon to read and write;
And, anxious was to teach me, too,
What's bad to shun, what's good pursue.
Thus, happy as the live-long day,
My infant years they pass'd away.
But war soon came—all raging mad—
And that, they said, made trade quite bad;
So dad, when he could get no work,
Enlisted with the men of York.
He sailed across the seas; but, then,
Alas! he ne'er came back again.
A conquest crown'd the fatal day,—
My dad to death was made a prey:
In storming of a town he fell,
Killed by the bursting of a shell.

"He was so fond of mam and I,
From night till morn she'd sit and cry,
For daddy killed across the main.
At last a fever seized her brain:—
She press'd me in her arms—then sighed—
'*My child—God bless my child!*'—she cried!
She raved, she called for dad in vain;
Alas! he was in battle slain.
Poor mam had none to take her part;
At last, through grief she broke her heart.

"The ruthless landlord seized on all
My pittance, which, God knows, was small;
Thus, by necessity, I'm driven,
And have no home, no hope, save heaven.
Poor dad and mam are gone, and I,
An helpless orphan, sure must die."

At such a tale, so full of woe,
The children's tears in torrents flow;
They sobbed, they cried, till almost blind,
No curds or whey possess'd their mind;
Compassion moved each tender breast,
To see an object so distress'd;
They viewed, with grief, their little store,
Now wished it had been ten times more:
Their bosoms glow, their hearts expand,
They press their halfpence in his hand;
Their little all they did employ
To aid the helpless orphan boy.

He felt their bounty in his hand—
He rose, he bowed, but scarce could stand:
To heaven he raised his eyes, then sighed,
And, "Bless you! Bless you!" feebly cried.

Now home the children hied in haste,
No time in sport or play they waste;
With grief oppress'd at his sad fate,
The orphan's plaintive tale relate.

How destitute he was, and sad,
No food—no friend—no mam—no dad;
How pale his looks, how mean his dress,
And how they pitied his distress.

Their friends applauded what they'd done,
And, pleased, they found, ere setting sun,
The orphan boy, whose fate they grieved,
From penury and want relieved.

Now, from his tattered rags soon cleared,
His little heart with comfort cheered;
Well fed and decently arrayed,
And put apprentice to a trade;
An honest livelihood he gains,
And strict integrity maintains:
His master's interests now employ
The attention of—The Orphan Boy.

HONEST BOB.

I'm a poor St. Giles's boy,
I live in Drury Lane;
I'm clothed in rags, and made to beg
When skies pour down their rain.

My father died in Newgate jail,
My mother loves the drink;
And sends me out on every day,
To walk on ruin's brink.

No tears can melt her stony heart,
Nor make her kind to me;
She cares not for my wretched life,
So long she drunk can be.

Policemen hunt me all the day,
And beat me with their straps;
And thieves entice me to do wrong,
And for me set their traps.

But I have got a precious name,
Folks call me Honest Bob;
And I'll not sell it for the gold
I'd get if I would rob.

An honest name is mine to-day,
And when I'm big I'll work,
And never go again to beg,
Nor in the streets to lurk.

I'll pray to God to help me on,
And make me wise and true,
To turn my mother from the drink,
And make her happy too.

G— W— M'C—.

Notices of Books.

Ragged School Songs. By SAMUEL COURT. 48pp. Sercombe and Jack, Great Windmill Street, London.

We have had much pleasure in reading these songs, because they are not only good, but well suited to the children of Ragged Schools, by whom we doubt not they will very soon become great favourites. Each song has a heading, which is the topic dwelt upon in the song, and the name of the tune to which the words are to be sung is supplied. The songs are arranged through the book alphabetically. There is therefore no occasion for an index to find a song by means of the first line. Two indexes are, however, supplied; by one the subject or topic of a song is easily found, and by the other the tunes are arranged. The book is published at one penny. We sincerely hope it may be in large demand. Without any effort at selection, we give a copy of the first song, which may be taken as a specimen of the whole.

1.—THE NEW SCHOOL.

Tune, "There's nae luck about the House."

"And are you sure the news is true,
And did you hear it right?
And are you sure a Ragged School
Was formed the other night?
And do you think they'll let us in—
Poor boys like you and me?
At least 'twill do no harm to try,
So let us go and see;
For there's no joy in ignorance,
Or being call'd a fool;
We'd better learn to read and write;
So let us go to school.

"Oh, yes, I'm sure the news is true,
I'm sure I heard it right;
So come along, we're just in time
For school this very night:
And sure I am they'll let us in—
I heard the teachers say,
The very poorest of the poor
Would not be turned away.
For there's no joy in ignorance,
Or being call'd a fool;
We'd better learn to read and write;
So let us go to school."

Notices of Meetings.

OLD KENT ROAD.

On Thursday, September 25, some interesting proceedings took place in connection with the opening of the new buildings erected for the purposes of the Old Kent-road Ragged and Industrial School. For the last two or three years the operations of this institution have been carried on in a very inconvenient structure at Stone Wharf. The results, however, have been of so satisfactory a nature, and the necessity for enlarged and better accommodation has become so evident, that a vigorous effort has been made to obtain the erection of suitable premises, an object which is now accomplished. The new structure is situated in the Lower Park-road, New Peckham, not far from the Commercial-road. Since the freehold ground was purchased for the Ragged School, the Roman Catholics have taken the next piece of land, on which they have built a chapel and school premises. The Ragged School-room is capable of holding 150 children. There are also some auxiliary apartments. A dwelling for the master and mistress is connected with the school, and the estimated cost of the whole is £660.

The inauguration commenced at three o'clock. The proceedings were honoured with the attendance of the Bishop of Winchester, and as many as 18 clergymen and ministers, and the leading inhabitants were also present. The room was decorated with flags and banners, bearing appropriate mottoes, and was crowded to excess. The bishop gave a very excellent address, and was followed by Revs. D. Moore, Dr. Cumming, E. Lilly, and others. A collection was made, amounting to £14.

The evening proceedings commenced at seven o'clock, the Rev. R. P. Hutchinson occupying the chair, and opening the proceedings with a very interesting address. The meeting was also addressed by the Rev. Dr. Cumming, Rev. J. T. Smith, Rev. Mr. Roberts, Mr. Hytche, and Mr. Bailey.

A collection was made in the course of the evening, realising rather more than £13. A donation of £5 5s. was also received. The total proceeds of the day were about £33. The attendance in the evening was very numerous, and the audience listened to the various speakers with fixed attention, varied with frequent bursts of applause.

RATCLIFFE SCHOOLS.

A special meeting of the friends and supporters of these schools was held in the school-room, on Tuesday evening, the 21st of October. The school-room had been tastefully decorated with flowers and banners, and a most excellent tea generously provided by the ladies.

The chair was taken by Mr. Pollock, who stated that this meeting had been convened on account of the loss of about £80 through the stoppage of the Royal British Bank. Hitherto the committee had so managed the affairs of the institution, that they had carried on the operations, gradually extending them, and without involving themselves with a debt. And they were going on contentedly, knowing that there was a balance in hand to meet the current expenses of the schools. But by the stoppage of the Royal British Bank, that balance was at present unavailable, and it might be a long time, if ever, before they obtained any portion of it.

Several stirring and practical addresses were delivered by the Rev. Wm. M'Call, Mr. W. Ferry, and several other gentlemen.

A collection was then made, and several friends undertook to collect contributions to raise funds to meet the present emergencies of the case.

Papers, Original and Selected.

RETROSPECTS.

THE rapid flight of years is giving already a *past* to the Ragged School movement. Some of its fathers and founders rest from their labours, others still remain to sustain—amid good and bad report—the hallowed cause. *Our* term, too—like that given to those who are gone—is brief, the Judge standeth before the door. In this, therefore, the closing number of another year, we feel it alike a duty and a privilege to take a solemn retrospect, reserving prospects and responsibilities for the opening page of the still clasped book of Eighteen hundred and fifty-seven.

I. The first thought that suggests itself to us in connection with the past is, that it has been a *sowing time.* "There is," says the wise man, "a season for everything under heaven; a time to *sow* and a time to *reap.*" The past, we repeat, should be regarded rather as a season of sowing than of reaping. Not that golden sheaves have not been gathered; not that berries far more numerous than "two or three on the top of a bough," and purple clusters ripe and beautiful have not gladdened the heart of many a cultivator of the olive and the vine; (this we shall notice immediately)—but to strengthen faith, to reanimate drooping hope, to resuscitate that moral courage which breasts the man of opposition, and in face of difficulties unexpected and formidable, where

"Hills o'er hills, and Alps o'er Alps arise,"

which still cries "EXCELSIOR!" and climbs onward, upward, till the glorious summit is seen—we do earnestly repeat that the past has been pre-eminently *seed time.*

Is that nothing gained? Is it nothing to the emigrant, no mark of progress, no pledge of ultimate success, when the primæval forest has echoed to the sound of his axe, and *a clearing* has been effected sufficient for the track of the ploughshare? Is it nothing that from the door of his log-hut, far from the haunts of civilized man, he sees the furrow ready—nay, has actually cast the precious seed into the glebe, and covered it up in the warm lap of mother earth—assured that, the dews falling and the sun shining, it will in *due* time ripen into full-eared glory.

Well, such has been our work in this age. Such was *not* the work of philanthropists in the last century; nay, not even in the first quarter of the present! That God has raised up "men of understanding of the times"—men to go out after that that was lost—men to compassionate, relieve, educate, and elevate a class of children and juveniles, for whom ordinary schools were useless, the very Pariahs of society; and that thus *virgin soil* has received the seed—this surely in the retrospect is matter for thankfulness and joy.

For years this work of spring sowing has been going on—public opinion, once opposed or lethargic, now endorses and cheers its toil—fresh fields are being broken up—fresh sowers are abroad—others are

coming into the field—and for all this, even if no actual fruits had been realized, now in that month when, according to the tradition of the church, we are reminded

> "'Twas in the winter wild, wherein the Heaven-born Child,
> All meanly wrapt in the rude manger lay,"

we would tune our harp to the "*Gloria in excelsis*," to the jubilant Anthem of angelic praise!

II. *The right kind of seed has been sown.* If our Ragged School system had been conducted without the Bible, or with a Bible holding a subordinate place in the programme, or recognising a Bible which included the Apocryphal Books and the glosses and comments of the Romish doctors, there might and would have been less opposition. The evangelical element of our teaching has aroused enmity both from the Romanist and the Latitudinarian; and we have been called to exercise firmness against both parties—that which says, "We cannot at the bidding of superstition and bigotry on the one hand, nor of a spurious and semi-infidel philanthropy on the other, consent that in this field aught shall be sown but *the good seed of the kingdom*."

This resolve has been acted out. It has exposed us to obloquy; it has brought us lately into collision with a considerable number of the promoters of the new Reformatory movement—who, neither papists nor infidels, yet whispered of compromise, and refused to recognise in their fundamental rule, the imperative necessity of education in the "*fear of God, and the knowledge of the Holy Scriptures*"—but still we have maintained that it is God's inflexible law *that the harvest must correspond to the seed sown*, and therefore the seed of truth, unmingled with the tares of error, is that alone which we sow in the hearts of the rising race.

III. The past has been, in a large degree, not only a season of sowing the right kind of seed, but a time of prayer. How many are the teachers, paid and voluntary, both having equally "a mind to work," who have sown in tears and yet in prayer. Hard was and is their task; deeply trying to faith and patience their calling; but they have looked up for help, and continue to look up still. Prayer and promise they know are coupled together. Promise stimulates prayer; prayer pleads the promise. The promise is—"In due season ye shall reap if ye faint not:" the prayer is, "Do, O Lord, as thou hast said. The Word is thine: the Work is thine. Crown our spring sowing, *in due* time, with a blessing, and let the glory be all thine own!" Friends and fellow-labourers in the Schools and Industrial Classes, in the Refuges and Ragged Churches, in the Daily Schools, where the secular is saturated with the spiritual, continue thus to plead the promise, and the shouting of the vintage and the song of the harvest home shall yet be ours. The retrospect of the past assures us that *something* has been accomplished. We know that there are sceptics and scoffers still, who are no friends to the movement, because of its evangelical and Protestant aspect and character, and who make light of the *results*, or question their existence altogether. We are not afraid to join issue with these gentlemen, even on the question, Whether Ragged Schools have done aught effective for the prevention of juvenile crime. We can conceive a plausible and adverse argument to take this shape:—

"The criminal statistics of the country show that fifteen persons out of every ten thousand of the population are annually arrested for offences against the laws. The same proportion existed *before* Ragged Schools came into operation. It therefore follows that these institutions have not been successful in the prevention of crime."

In reply to such a statement, we submit the following considerations, putting them briefly before our readers, from want of space, to illustrate and enforce, by *facts*, such as we have at our command.

1st. Granting that the average of arrests for juvenile offences is now as great as formerly, it does not follow that juvenile crime is as prevalent as formerly. Why? Because that there are many young persons now brought up before magistrates *for acts which formerly were not criminal in the eye of the law.* Besides this, we must take into account the increased facilities for the discovery of crime, the increase in the number and efficiency of the police, not only in London, but all over the kingdom. There are many cases, when the police are cautious of meddling with *men* thieves, while they exercise double vigilance as to *boy* thieves.

2nd. The argument urged against Ragged Schools, applies as sweepingly to all religious and philanthropic efforts on behalf of the masses. For if—because that juvenile crime maintains its former average—it follows that religion brought to bear upon the young is useless, does it not equally follow, that as *adult* crime is not diminishing, churches, chapels, and all associations for circulating the Bible and a pure evangelical literature, should be swept away?

3rd. The *causes* of crime are still in powerful unchecked operation, sanctioned by legislation, and unchecked by those who have the power to do so. We are not Socialists nor Communists. We are not for an abolition of *caste* in society, nor general levellers; nor do we advocate a redistribution of property, such as a *Proudhon* believes would blot poverty and crime out of the world. But we point to *causes* in operation which the nation's controlling statesmen and legislators *could* check or destroy, but which it leaves in full and malignant operation. We refer specially to *intemperance*, promoted by the *beer shop* system. As long as *that* exists under the sanction of law, as long as in the busy town or in the quiet rural district (twelve families signing a requisition in its favour) an application for a license *must* be granted, as long as men who have no capital, often bankrupts, and characterless, are allowed to take to this trade, which a poor publican once described as "the last shift," so long will *crime* abound in the land. There is scarcely a murder reported, scarcely a burglary perpetrated, but what can be traced directly to the influence of the public house, and which has not been planned there. But what has this to do, you ask, with juvenile crime? Much. When a neighbourhood is debauched by drink, and fathers and mothers are vile—*as are the parents so will be the children.* These, neglected and untaught, without employment, are sent forth to seek for and to seize upon that which may be pledged for the dram. Is it not thus that the *first* petty larceny is committed, and that the tiny thief matriculates in the Thieves' College?

4th. Supposing that the average of juvenile crime remains the same as before the institution of Ragged Schools, have objectors ever con-

sidered how *much greater that average might have been but for their influence and operation?* No candid mind will hesitate to admit, that if, by means of the Ragged School movement, the children of thievish and drunken parents have *not followed* parental example—if those who had begun to steal have been effectually taught to steal no more, but rather to labour—if from our Schools and Refuges emigrants have gone forth to the Colonies or the United States, who, once vicious and dishonest, are now (as we can prove) eating the bread won by honest and honourable toil—if there be in London Shoe-black Brigades—boys and girls in service, whose trustworthiness has been tested, and who have received public rewards—if, by Industrial Classes, trades have been taught, and openings for getting an honest livelihood have been secured to hundreds—if shopkeepers in the worst neighbourhoods testify to the moral change wrought therein;* and *if all this has been done by the Ragged School* movement—must not juvenile crime have been by these results abridged in its extent? Must not the average of juvenile crime have been far higher than it is at this moment but for Ragged Schools?

We might follow up these considerations by pointing to the indirect influences of Ragged Schools—to the control of lodging houses by law, and to the Reformatory movement now extending over England and Wales, to which they have given birth—as well as to the inevitable tendency of a cause which aims at the enlightenment of the intellect, the purifying of the affections, and the education of the conscience—to secure, as far as its influence extends, sobriety, order, and honesty, amongst the children of the "very poor."

It is enough for us to *know* that good *has* been done, socially and religiously, and we are content, in our retrospect of the struggles, trials, and conflicts of the past, to persevere in our enterprise, with unfaltering faith in a GLORIOUS FUTURE, and in a harvest of souls externally saved.

THE RAGGED SCHOOL TREE.

No. III.

IN our last paper on this subject (p. 212) we promised a further display of produce from the various branches of our fruitful tree; we now proceed to redeem that promise. Having treated of Sunday, Week Day, and Week Evening Schools, and shown some of their results, we may now take a glance at some of our auxiliary operations or grafts upon our original stem; and, first, as to our Industrial Classes.

These began in a very humble way, merely as Sewing Classes for girls, but being found advantageous and attractive, they gradually were extended, and

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* Many are the districts to which we could point in proof of this—Westminster, St. Giles, Spitalfields, Golden Lane, Field Lane, etc.; but the following, from the report of *one* school, may be regarded as applicable to *all*. "After the operations of eight years, it may be asked, What is the result of all the labour bestowed? The Committee, with gratitude to Him without whose blessing nothing can prosper, believe that they may point to *the improved condition of the neighbourhood generally—to individual homes, once notorious for filth, disorder, and intemperance, but now exhibiting spectacles of cleanliness, order, and sobriety—and to children once roaming about the streets, now filling respectable situations with credit to themselves and satisfaction to their employers.*

made to include boys also. In addition to needlework, some of the girls are now taught laundry and household work, straw-bonnet making, and the nursing of children. The boys are mostly engaged in tailoring, shoemaking, wood-chopping, making of boxes, mats, brushes, and paper bags. The early formation of industrious, tidy habits is more sought for than rearing a race of regular artizans, although the profits from the work where the inmates are kept on the premises continually, promise, ere long, to be very considerable. Above 3,000 young persons are now, more or less, employed in this way, and the results, on the whole, are very pleasing. A few instances only can be given.

One report says, "A Patching Class is held every Wednesday; attendance, 25 girls, 15 boys. They darn stockings, repair their clothes, etc. It is impossible to overrate the importance of the instruction thus given, as the poor are lamentably deficient in the art of making and mending their own clothing." In a small school in Marylebone we are told, "The lads are taught to make up articles of clothing, and during the year 1855, they have finished 12 coats, 53 pairs of trousers, 15 caps, and 10 serge shirts, besides repairing many old garments." In another school in Ratcliffe, 27,000 paper bags were made in three months. In one school "more than 200 garments have been given to the children of the Day School during the past year, many of which were made by the girls themselves." In a school in Westminster, "the work carried on is making and printing paper bags for bakers, fruiterers, etc. Hand-bills and circulars are also printed by the boys, and three small presses are kept in constant use." The object of this institution, the report states, is to give habits of industry to the poor of Westminster, and to fit them for filling permanent situations. In Grotto Passage Industrial Refuge the following is given as the amount of work done:—"618 mats, 50,000 bundles of firewood, 100 church hassocks, 8,724lbs. of hair prepared, 417 garments made or repaired, and 183 pairs of shoes." In Shoe Lane, "no less than 240 garments of various descriptions have been made or altered during the year." In a school in the Borough, "The girls, to the number of 65, are employed in needlework, and about 45 boys learn tailoring and shoemaking from persons engaged in those trades. By the articles which the children themselves make, and for which they pay a small sum, they are enabled to exchange their rags for good and substantial clothing, and nothing has more contributed to cleanliness and good order. The system has worked well, and has attached to the school both the children and their parents." Here is a pleasing fact:—"The mother of a girl sixteen years of age, thanked God that she was now enabled for the first time to get a place for her daughter, the state of her clothes having before prevented her doing so. Several girls who have become tidy by this means go out in the daytime to situations, which they are now able to obtain, and come to school in the evening." In Greenwich it is stated, "The Industrial Classes are carried on with success, and the boys are taught to mend their own boots and clothes." It is added by those who have experience of the fact:—"The importance of these classes cannot be too highly estimated. The teaching these boys a trade, and fitting them to earn their own living, is truly a patriotic object; it reclaims many who would otherwise be thieves and vagabonds, implants in them industrious habits, imparts to them a sense of self-respect, and fits them to be useful members of society."

We might go on multiplying instances of good, but our limits will not permit it. We must, however, refer to the Shoe-black Brigade, as a healthy offshoot from the Industrial Ragged School. Just observe the following figures:—The Red-coats, in twelve months (48 average number), earned by shoe-cleaning £1,432, of which £357 remained to the credit of those lads in the Savings' Bank at the end of the year! The Blue and Yellow, though not so distinguished as the Red-coats, have also done good service and earned a creditable sum, and exhibited equal industry and perseverance. As full particulars were given of the Red Brigade in the August Magazine, we must not enlarge upon them here. Instances of such boys paying for their own outfits, and supporting their aged

mothers, are very gratifying, and can be given in detail at any time to friendly inquirers at the head office in Maiden Lane, Covent Garden.

We now pass on to the subject of Refuges for the Destitute, which have grown up one by one until they number about 16, with inmates to the number of about 500. Before these institutions were begun, many poor children came to school suffering severely from cold and hunger, and, from bodily weakness, could hardly benefit by any lessons there given. The Scripture Readers, City Missionaries, and the Ragged School Teachers, are constantly meeting with cases of deep poverty and destitution that no institution will attend to or receive; and as their own means cannot allow of their maintaining such cases, the Ragged School Refuge has become a most valuable auxiliary to Ragged School work. One report says, "The condition of many of the girls admitted to the Refuges is of the most pitiable description; without father, or mother, or friends, or home; sometimes introduced by the police, but more often by compassionate strangers, prompted by that pity which Christianity is ever ready to bestow upon the unfortunate. Others are the children of neglect; parents they indeed have, but so debased as to disentitle them even to the care of their own offspring; the vicious courses of such parents are but stumbling-blocks in the way of the child's welfare."

That the children are fit objects for admission to the Refuge is in some cases seen to by a committee of ladies, who visit every case before it is entertained. The description of some of the cases is most touching. Father out of work—mother a drunkard—or father dead—mother goes out to work when she can get it, but can only earn enough for herself, leaving her children to beg, steal, or starve—are quite common cases. Surely, as Christians, we are bound to care for such, especially for those who are struggling by honest industry to keep themselves out of the workhouse as long as they can. One day lately a widow came to us with her boy, a nice-looking lad of twelve years of age. She was in place, but could not earn enough to keep her boy, and even if she could, she wanted a place to put him into, for she could not look after him, and he was getting companions among young thieves, and gradually becoming a thief himself. What was to be done? There seemed no place for such a boy but the Ragged School Refuge, and there we took him, and there he is now going on very well, and industriously occupied every day, and under good moral discipline. Surely it is a pleasure to take even one such boy from the streets, and to place him out of harm's way. We envy not the man or woman that does not feel a thrill of delight at the good thus done to the poor outcasts of London, and whose life is barren of such Samaritan acts. They can have a little heart, and a little head, too, who do not see and feel the Christianity and policy of such practical benevolence. Our friends are aware that in our London Refuge we lodge the inmates as well as board them, under the idea that many have no homes, or have such homes as would undo all the good done in school. This is not the Scotch plan, for nearly all the children are permitted to go home every evening, and only have food at the Ragged School. It is still a disputed point, but perhaps such plan is best in the place it is practised; that is, the Scotch plan is really the best in Scotland, and our plan the best for London. When we are enjoying our own comfortable fireside, our Christmas festivity, and our snug bed-room, may we often think of the houseless and starving poor of London, and pray for a blessing on all efforts made to help and relieve them!

The "Nursery for Infants" (whose poor mothers are compelled to go out for the day to work), the "Cripples' Home," for deformed girls, who have no friends, the "Working Men's Benevolent Clubs," the "Penny Banks," the "Clothing Clubs," the "Ragged Church Services," and the "Lending Libraries," are all fruits of our Ragged School Tree. But Mothers' Meetings, Emigration, and Situations found, demand more special notice, and will form the subject of our next paper.

May the statements now given cause some to think on the subject who may

never have given it a thought before! May they arouse the indifferent, and encourage the active! And may we all "give more earnest heed" to these things, lest at any time we forget the apostle's injunction, "To do good, and to communicate, forget not; for with such sacrifices God is well pleased."

H. S.

INFLUENCE OF RAGGED SCHOOLS UPON CRIME.

(*Extracted from the Patriot.*)

It is late in the day to defend Ragged Schools. They have existed so long, their usefulness is so universally recognised, and the results of their operations are so evident, that even the whisper of detraction is seldom heard. Possibly, therefore, our readers may be surprised at the following passage, which appears in the last number of Mr. Henry Mayhew's "Great World of London:"—

"Years ago we pointed out to the heads of the Ragged Schools,* that, though they had instituted a vast educational machinery for the prevention of juvenile crime, they had not made the least impression upon the statistical records of the country; for that our prisons swarmed with even a greater number of young offenders, in proportion to the population, than when they began their labours. . . . A few weeks ago we spoke with a gentleman who has assuredly had the largest experience of any in connection with the young criminals of this country; and he told us that people were now beginning to see that the Ragged Schools had not been attended with that amount of benefit which persons had originally been led to expect from them. Indeed, it is demonstrable, by our criminal records, that, with all our educational efforts to improve and instruct the prisoners, we are in no way reducing the crime of the country (for still the same ratio of fifteen criminals to every 10,000 of our population continue from year to year), but rather we are decreasing only the proportion that are wholly unable to read and write imperfectly; or, in the words of an intelligent policeman, 'We are teaching our thieves to prig the articles marked at the highest figures.'"

Mr. Mayhew thus endeavours to throw discredit on Ragged School efforts, by attempting to show that they have not diminished the number of young offenders. Respecting this gentleman we need say but little. He manifests a strong antipathy, either to the schools themselves, or to the religious convictions from which they took their rise. Equally manifest is his ignorance of their actual results, and his misunderstanding of their aims and objects.

He must pardon us if we seriously doubt his testimony, even though corroborated by that of an "intelligent policeman." It may be true that the actual number of juvenile criminals is as large, in proportion to the population, now, as it was ten years ago; but it is true also, that, owing to stricter police regulations, a larger number of offenders are detected. Had the laws been always enforced as stringently as they are now, the returns in former years would have been much larger, and the decrease evident. Statistics, when too exclusively relied on, are liable to mislead, since they represent, not the actual amount of crime, but only the amount of crime *detected*. This varies at different times; according to the severity or the leniency of existing laws, and the vigour or the remissness of their administration.

There are other and far more important tests, however, than the criminal records of the country, by which the effectiveness of Ragged Schools may be determined. If, as Mr. Mayhew asserts, the only result of the extended

* Mr. Mayhew's slander upon Ragged Schools were not only completely answered at the time to which he refers, but the falsity of his statements fully exposed. See the pamphlet entitled "Crime and its Causes; a Reply to the Attacks of the Morning Chronicle on the London Ragged Schools," to be had at the office of the Ragged School Union, 1, Exeter Hall, price fourpence.—Ed.

system of Ragged School instruction is, that criminals are more highly educated than they used to be, that is at least one point gained, since even he will scarcely contend that they are morally the worse for being able to read and write.

The great aim of Ragged Schools, we confess and rejoice, is, to impart religious instruction. Other objects they undoubtedly have; but these are all subordinated to the chief end of bringing neglected and ignorant children within reach of the doctrine of Christ. His religion is adapted to every class and every type of fallen humanity. The wisest feel the transcendency of its wisdom; and the holiest, the unapproachableness of its purity; but the most illiterate, also, can be brought to recognise its Divine beauty, and the hardest be rendered sensible, and also obedient, to the constraining influences of its everlasting love. The Bible, its grand exponent, appeals in various ways to every heart of man. Age, with its grey locks, bends over the sacred page with devoutest reverence; and childhood, with its earnest simplicity, loves to listen to the wondrous story of redemption. Instruction and consolation are derived from it by the highest in station and in genius, as well as by the humblest and most illiterate cottager.

Experience warrants us in regarding it as a fixed principle, that no man can be brought into close contact and intimate conversancy with the Gospel, without some effect being produced upon him sooner or later, and to a greater or a less degree. No man's heart is so completely petrified by sin that it does not present some vulnerable point. The City Missionary never hesitates to venture alone and unaided into the vilest haunts, and among the most abandoned characters, even the high-priests of vice. Let them only see that he is free from cant and hypocrisy, and has an earnest desire for their welfare, and men who defy the law and would scarcely scruple to murder its officers, will receive him with respect, and listen to him with attention.

Precisely analogous is the effect of Ragged School teaching. On children for whom no one had cared, whose daily life is often one of greatest hardship, a force entirely new is brought to bear—the sweet, yet potent, force of kindness. If they are not Christianised, they are at least humanised, by it. The roughness and asperity of their character are softened and attempered. The soil may still be "stony;" but it is undergoing a clearing process, which will adapt it for receiving the seed. Even when they leave the school, it does not lose its influence over them. The Committee of the Ragged School Union annually distribute prizes to old scholars who produce testimony of having remained in the same situation twelve months, and a certificate of good conduct from their employers. The practical value of Ragged School instruction is triumphantly attested by the numbers who obtain these prizes. No matter what statistics say, the fact is unquestionable that Ragged Schools have prevented, and are still preventing, much crime.

Moreover, there is a life beyond the present. Man does not, at death, cease to exist, like a spark quenched in midnight, or a star blotted from the sky. His soul lives on for ever. Every Ragged School child has a soul; for the loss of which, the riches and splendour, the honours and fame, of the whole world, would be but a poor exchange. Riches may take flight, and cannot always endure; worldly splendour is evanescent; fame and honour fade and disappear; but that soul is a spark of inextinguishable fire, surviving the wastings of sickness and the dissolution of the grave, informed by a Divine principle which nothing can quench or destroy. In the Ragged School, the children are taught the only way by which they can be saved, and are warned from pursuing the false and fleeting excitements that flit around the by-paths of sin, dazzling only to delude, and deluding only to destroy.

A PEEP INTO THE CRIPPLES' HOME.

It was a cold pitiless morning in November, a month in which the sun rarely visits the murky streets of the metropolis, and has little power to penetrate the fog that usually hangs so thickly in the atmosphere at this season of the year in London. I was indulging in a few meditations on this first morning after my arrival from the country to pass a few weeks with a friend. The train of my reverie was interrupted by hearing the little daughter of my kind hostess exclaim, "Oh, mamma! do come to the window, and look at that poor little beggar seated on the door-step opposite; I do think she is crying. Oh, how I wish I might give her some of my nice breakfast. May I, mamma?" "Well, dear, if you can make her see you, you may beckon her across, and give her some bread and butter and a cup of milk." The sign was soon given, and presently up got the poor child, but, alas! not before she was supported on either side by a *crutch*, her bent legs having apparently lost all power to sustain her little emaciated frame. A flush of grateful joy quickly lit up the wasted cheek and brightened the sunken eye, as she eagerly devoured the food my young friend as eagerly bestowed.

The child's sad tale was soon told. Abandoned by a worthless mother, nearly starved by a cruel father, she had crept out that morning, as was her wont, with her little basket of pincushions and kettle-holders, to try to get a few pence, and so save herself from the beating which was inevitably her fate whenever she returned home with nothing to give her drunken parent. My heart bled at the recital, and I said to the lady with whom I was staying, "Can nothing be done for such a miserable child as *this?* Is there no school, no asylum in this great city, that would give the sheltering arm to one who so especially needs it? There are institutions for the idiot, the blind, the deaf, but is there none for the poor CRIPPLE?" "Well," replied my friend Mrs. L., "I think I have heard that there has been an institution of the kind lately established, called 'The Cripples' Home,' in the neighbourhood of the Regent's Park, but I have never seen it." "Oh," said I, "do let us try and find where it is, and go and judge for ourselves, and then see if something cannot be done to rescue this poor child whom God had placed in our way this morning."

Upon inquiring at a neighbouring bookseller's, we were directed to 15, Hill Street, Dorset Square, and accordingly quickly wended our way there, knocked at the door, which was opened by a neatly-dressed and very intelligent-looking person, whom we discovered was the head matron. On our admission we found ourselves in a large airy room on the ground floor, at one end of which was a shop, with a somewhat extensive display of bonnets, mats, baskets, gentlemen's yachting hats, and a variety of articles made of straw; these we found were the handiwork of the cripples, all of whom were seated in a circle at the other end of the room, plying their trade under the superintendence of a matron engaged to instruct them in all the various branches of straw work. My friend thought she recognised in one of the children a girl whom she remembered as a beggar who used to be constantly seen about Bryanstone Square and that neighbourhood, and who then pursued her wretched calling with such success that she got upon an average 3*s.* 6*d.* per day. We were very pleased to learn she was now giving great satisfaction to those who were thus kindly sheltering her, and that from being a most untruthful, deceitful, and thoroughly vitiated girl, she had become honest and upright in her conduct, and indeed evidenced that the Spirit of God had touched her young heart, convincing her of the former evil of her ways, and leading her to love and value Jesus as her Saviour.

We were greatly interested in hearing the history of these poor girls, especially, too, with a little creature, who, when we spoke to her, did not seem to have the power of answering, but nevertheless appeared to take in all we said, as her hand was uplifted, and pointed upwards in an instant; her cheek flushed, and the sweet blue eye sparkled, as we asked if she knew how she could go to heaven? It seemed she was a soldier's orphan, and that when admitted into the Home, she could neither stand, walk, speak, or even sit, but that, through the

blessing of God upon the means used, she was remarkably improved, now able to walk a short distance without any assistance, and sit and stand without difficulty. We understood that the institution is under the special medical direction of a very kind and Christian physician, whose efforts on behalf of these cripples have been so signally acknowledged and owned of the Great Healer, that in one instance the recovery has been sufficiently great to justify removal from the sedentary occupation of the Home, to the more active employment of laundry and nursery work. It was evident that great pains were taken to improve their bodily, as well as their mental and spiritual state, for we learnt that last summer two of them were sent to Herne Bay for the benefit of the sea air, the expense of one being defrayed by the liberality of the Earl of Shaftesbury. We were also shown two perambulators, which are set aside for the use of those who are not able to walk with crutches. Having observed "Female Refuge," "Infant Nursery," and "Cripples' Home," painted up outside the building, we inquired who were the inmates of the former of these departments, and were told they were girls rescued from degraded homes, or from prison, or admitted under circumstances calling forth the special sympathy and protection of the Christian public.

The details of their histories were too piteous, too degraded, to be mentioned here. One girl, who particularly attracted my attention from her beaming, sunny-looking countenance, and very neat appearance, had originally been a poor water-cress girl, who used to go about the streets barefoot; her mother had deserted her, and she was so brutally treated and beaten by her drunken father, that she was obliged to go to a hospital for some time, from thence, through some benevolent friends, she was brought to this institution, and was now doing exceedingly well. A pleasing trait had appeared some time ago in her case—whilst engaged in the laundry work, she had found some money in the pocket of a dress belonging to a servant who had sent it to be washed, and though she had every facility for concealing it, she at once took it to the head matron, in order that it might be given back to the owner, adding the remark, she was "thankful now to restore what formerly she would have wished to keep." We were conducted into a room up stairs, nicely fitted up with forms, desks, and maps, which is called "The Instruction Room," and here ladies attend twice a day to give lessons in scriptural and secular knowledge. The Dormitory is a long range of rooms, the upper floor of three houses thrown into one. We also visited the Kitchen where they dine, tasted some excellent bread they had made, and then proceeded to the Laundry, where we found a number of girls very busily engaged ironing, these also being superintended by a matron.

We then were conducted to the "Infant Nursery," which was indeed an interesting spectacle. At the end of a large, light, and airy room, we espied several neat-looking iron swinging cots, in a few of which were infants sleeping. It appeared this Nursery was established for the children of the working poor, who, on payment of 3*d.* a day, may leave their babies, in the sure confidence that here they will be well fed and cared for, whilst they were striving to support their family by charing, or some such employment. In another part of the room were some little ones, so happy over a collection of toys provided for them through the kindness of Lord Shaftesbury and other Christian friends.

The matron of this department is an experienced nurse, and she is attended by two or three Refuge girls, who take their turn in this branch of the establishment, as part of their training for domestic servants. On our departure from the institution and return to my friend's house, we looked at the Annual Report and papers with which we had been furnished by the matron, and then found this was the *only* asylum of the kind in Great Britain, and from its infancy, and many heavy expenses attendant on first setting it on foot, was at the present moment greatly needing more support in the way of funds.

We were turning over in our minds how *we* could lend a helping hand, when the thought was suggested to me, that on my return to my own home, which was at a large watering place on the southern coast of England, I would try and influence a number of friends "who were always ready to every good work," to

unite with me in forming a working party, and to give the proceeds resulting from the sale of articles thus made to this peculiarly interesting institution. Mrs. L. and I resolved we would visit the home of the poor little wanderer whose case had first induced us to go to the Refuge, and try and make arrangements for the child's admission into this asylum, which we found could be effected by the payment of a certain sum per annum, which we felt only too ready to defray, for the rescue of the little sufferer.

I need scarcely add that in our approaches that night to a throne of grace, we did not forget "The Cripples' Home," and entreated our Heavenly Father to continue his great mercy in connection with this Institution, and that He would abundantly bless those whose hearts He had stirred up to undertake and carry on this blessed work.

THE SHOE-BLACKS' TEA PARTIES.

On Friday, November 7, about seventy of the Red brigade of Shoe-blacks gave a tea party to their parents and the masters of their Ragged Schools.

The boys, dressed in their brightest uniform, were seated along one side of each of three long tables in the lesser hall, Exeter Hall, and opposite each boy sat his father, mother, aunt, or other nearest relative.

The monthly presentation of medals for good conduct and industry, took place on the occasion, and the gratitude of the poor mothers who saw their sons thus rewarded will be well understood by all parents. The boy who took the first medal earned £5 in the month, by pennies, for shoe-blacking in the streets. He is the son of an Irish Roman Catholic, and whereas, last year he was in utter destitution—a miserable beggar—he is now able to maintain his mother, and has been just engaged as servant in a gentleman's family.

Several addresses were delivered to the meeting, in the course of which, the case of another boy was mentioned. He was a crossing-sweeper in the New Road, and when he came first to the Society, was without shoes, while his head bore no covering but a matted bunch of shaggy yellow hair, through which his eyes peered "like those of a Scotch terrier." It is now five years since the lad was in this sad plight, and what is he at the present time? By the blessing of God on the exertions of the Shoe-black Society Committee, the poor, dirty, shoeless, capless crossing-sweeper, has been changed into a smart-looking, steady young clerk, whose dress might be that of any gentleman; and because he has, by his savings, taken his mother from a stall in the street, and put her into a little shop, his friends are accustomed to tell him, "You have made your mother a lady."

A numerous meeting of the South London Shoe-blacks (the Yellows) was held on November 21st, in the large National School-room of St. George's parish, Borough Road; the Earl of Shaftesbury presided. Addresses were given by the Hon. Arthur Kinnaird, Rev. W. Curling, R. J. Snape, Esq., Rev. W. Cadman, Joseph Payne, Esq., and others. In the course of the evening the proceedings were much enlivened by the presentation of a Family Bible to the Superintendent of the Shoe-black boys, which had been purchased by the subscription of the lads, as a testimony of the high esteem they entertained towards that officer, and as a suitable recognition of the kind and effective manner in which he had discharged the duties of his office towards them. The Noble Chairman presented the Sacred Volume on behalf of the subscribers with a few words of touching interest. On the moment the book passed into the hands of Mr. Joyce, the Superintendent, and his Lordship had concluded his remarks, the assembled shoe-blacks gave a hearty cheer, which, while it served the boys to give expression to their feelings upon the subject, helped to relieve Mr. Joyce of those feelings so peculiar to persons in such happy circumstances. Three lads then came forward at the request of the Secretary. One had left the Shoe-blacks, and was now in a house of business; he received a book from the Committee, to be kept by him as a memento of the

high opinion entertained of him while wearing the Yellow Shoe-black uniform. The other two lads were still in the employment of the Committee, and as they stood first and second on the list for hard-working and good behaviour, they were decorated on the occasion with medals by the noble chairman. Joseph Payne, Esq., gave the lads some practical lessons, taking for the basis of his address,

Knowledge in the head, | Religion in the soul,
Caution in the tread, | Abstinence from the bowl.

And also,

Speak truthfully, | Work hard daily, and
Act faithfully, | Avoid the Old Bailey.

The touching incidents given of cases witnessed by the Councillor in the Old Bailey drew tears from many eyes, and we doubt not will be long remembered with advantage by the lads he addressed. Mr. Payne concluded by the following lines composed for the occasion :—

In seasons past, the *Reds* and *Blues*,
By turns have stirr'd my slumbering muse;
And separate lays for each I've sung,
With merry heart and cheerful tongue.

And now when I the *Yellows* meet
In union fair, in social treat,
A gay and gladdening strain I'll bring,
And try to *teach* them as I *sing!*

Some deck'd with medals, here I see,
To such I say, "*contented* be;
And don't be *meddling* with a lot
Of matters which concern you not!"

Some have been long in work employ'd,
And oft the *praise* of friends enjoy'd;
To such, I say, "*the past* forget,
And for *the future* struggle yet!"

Some have but lately join'd the move,
And had but little time t' improve;
To such, I say, "*keep working* on,
And *equal praise* will soon be won!"

Some *fathers* here, and *mothers* see,
And share with them a pleasant tea;
Let such desire, when life is past,
That all may *feast in heaven* at last

Boys of the Yellow bright brigade,
In your accustom'd dress array'd,
Stick to your colours; don't disgrace
Yourselves, your patron, or this place!

The noble earl to town return'd,
With heart which oft has o'er you yearn'd,
Here, in your conduct, reaps to night,
A "*yellow harvest*" of delight!

And when the crops of earth no more
Shall grace and glad our island shore,
May you and he, and all the wise,
Be safely garner'd in the skies!

Temple, Nov. 21, 1856.

HOLIDAY SPORTS AND HARVEST HOMES.

THE children of our Ragged Schools had in the last Autumn their day's recreation, and we scarcely know who was most delighted, the children treated, or those by whom the treats were furnished. The Redhill boys have also had their treats in the form of harvest home, in the housing of the abundant crops they had themselves laboured to produce.

The good old British custom of harvest homes has also been revived on St. Giles's estate, Dorsetshire, the seat of the Earl of Shaftesbury, the Noble President of the Ragged School Union. Having previously entertained at a festivity of this description the peasantry on a portion of his domain in that county, to the number of nearly 300, his Lordship afterward invited those residing in the parishes of Horton, Woodland, Sutton, and Gassage All Saints. The labourers and servants on the various farms, numbering about 350, assembled during the morning in the yard adjoining the mansion of St. Giles's, under the care of their respective employers, and shortly afterwards proceeded to church, headed by a band of music. The sacred edifice was soon crowded with an attentive and decently attired congregation, the Earl of Shaftesbury, the Countess of Shaftesbury, Lord Ashley, and the other members of the family being

present. After prayers, an address was given by the Rev. J. Webb. On returning, a bountiful dinner was provided for the guests beneath a spacious tent that had been erected and gaily decorated for the occasion. The Earl of Shaftesbury presided at the head of the tables, and Lord Ashley took the post of carver at the other end. Among the interested spectators were Count Creptowitsch, the Russian ambassador, and his Countess; the Marquis d'Azeglio, and other visitors and friends of the family. The repast being over, and grace pronounced,

The Noble Earl rose, and said he desired to address a few words to those around him before they left that place. He wished to say with what gratification he saw them there as his guests—his honest, hard-working peasantry, who, under the providence of God, had been called to bring in and store up a most bountiful harvest. He thought these celebrations were of great value in bringing together all classes of society—he thought they were of value, to show that they were all dependent one upon another; and that, although he was the possessor of that estate, he could have no enjoyment of it without the good conduct of the honest labourer and peasantry. If they derived any benefit from him, he, on the other hand, derived benefit from them; and, if they had derived any from these good things at his hands, he had received them at the hand of God; he was but the channel for conveying them to his neighbour. Whatever their thanks, he wished them to be offered to the main source, and that they should only look upon him as the instrument through which any benefit had been conveyed. That was the greatest honour to which a man could aspire—namely, being the instrument, under God, of conferring benefit upon his fellow-man. His Lordship then thanked his good, honest, and noble tenantry for their readiness in co-operating with him in a work such as this, and for giving those in their employ a day's holiday, without stinting them in their wages. He then proceeded to observe that he rejoiced they were beginning to revive throughout the length and breadth of the land the good old British custom of harvest homes. It had fallen, unhappily, into disuse, but was now being revived in many parts of the kingdom. He did hope it would be continued, because he believed such gatherings were of benefit to them all. If any one doubted the good that arose from them, he should wish that person to see the decency of demeanour and the joyous faces of all present. He was quite certain many of them had formed good resolutions that day, and that, as they had been an honour to that estate, and, he trusted, an honour to their Christian profession, so, under the blessing of God, they would continue to be so, and that they would endeavour to perform that which was the highest honour to which they could attain—to do their duty in that state of life to which it had pleased God to call them. However, he did not come there for the purpose of making a long address, but solely for the purpose of telling them how glad he was to see them all—how happy he was to see their order, their decency, and their comfort, and how he trusted, under the blessing of Almighty God, they would join with him in an earnest, effective effort to make that estate a model estate, not only for England, but for the whole of the civilised world. Then he was sure if landlord and tenant, employer and employed, those who had property and those who had none—except that honest property of their labour—would join in one great effort to advance each other's welfare and to maintain their Christian character, they would arrive at that condition of things which was the happiest and safest that could be attained in this fallen world. And now he wished them hearty joy. The park was open; there was a band for their amusement, and cricket and other games would be provided. He trusted that at the close of the day they would rejoice that, under the blessing of God, they had had an opportunity, by rational mirth and by honest, sober enjoyment, to celebrate His praises, not only with their lips, but in their lives. (Loud applause.)

Cheers were afterwards given for Lord Ashley, who briefly returned thanks; and

also for the Countess of Shaftesbury and the other members of the family. The party then repaired to the park, where the healthy rural sports were kept up with much spirit, the whole proceedings being of a most pleasing and gratifying character.

THE ABERDEEN SCHOOLS.

We understand that a bazaar is about to be held during this month for the benefit of the four Ragged Schools in Aberdeen, the funds of which have been much reduced lately by the diminution of voluntary subscriptions, their sole support.

About 120 boys and 200 girls, form the average attendance at these schools, which are situated in the poorest quarters of the town, but the advantage derived from their excellent and economical management, cannot be estimated by a mere numerical reckoning of the children who are thus kept from idleness and vice, and trained to industry and virtue. The whole town of Aberdeen is deeply indebted to the zealous teachers and Committee, who have made it a marked city for the absence of juvenile vagrants, and the decrease of the number of boy and girl criminals.

For the sake of the credit of those who ought to be sensible of the importance of maintaining this superiority, we trust that the present efforts of the Committee will be vigorously supported by every Christian man and woman in Aberdeen.

Very many flourishing Ragged Schools in Scotland have been originated upon the model of those in Aberdeen; the interest of Scotland, therefore, in this movement must not be allowed to appear less powerful by the failure of an appeal to assist that which has given it form and practical success; nay, we are assured that great concern would be felt in every part of Britain if it were known that those parent institutions so constantly and deservedly pointed to with just satisfaction, are in the least impaired by a lack of necessary aid. The Ragged Schools of Aberdeen were known to be eminently useful years ago; later inspection of them has fully sustained the same opinion of their present benefit to the community of the town, the neighbourhood, and the whole country. Let us hope, therefore, that, by the blessing of God upon the exertions of their supporters, a large sum will be the result of this sale, and that the schools which are the parents of so many others may be revived and continued with fresh energy for the time to come.

Correspondence.

To the Editor of the Ragged School Union Magazine.

Sir,—I beg to forward you the result of the adjudication of the prizes offered by this Union for the best "Essays on the Practical Management of Reformatories and Refuges, with respect to Food, Labour, and Rest."

Twenty-five essays were sent in for competition.

The first prize, value 15*l.*, for the best "Essay on Reformatories *for Boys and for Girls*," to Miss Carpenter, of the Red Lodge Girls' School of Industry, Bristol.

First prize, value 15*l.*, for the best "Essay on Reformatories *for Boys*," to Mr. Julius Benn,* of the Northamptonshire Reformatory School, Tiffield, Towcester.

Second prize, value 5*l.*, for the essay next in merit on the same subject, to Mr. James Edmund Harries,† of the Hurst Refuge, Walton-on-Thames.

First prize, value 15*l.*, for the best "Essay on Reformatories *for Girls*," to Miss Jane Sliman, matron of the Females' House of Refuge, Parliamentary Road, Glasgow.

Second prize, value 5*l.*, for the essay next in merit on the same subject, to Mrs. Edmond, matron of the St. Giles and St. George's Refuge for Homeless and Destitute Girls, 19, Broad Street, Bloomsbury.

Six other essays are named as well deserving commendation, bearing the mottoes "Ad Referendum;" "And virtue, though in rags, shall keep me warm;" "Success desired if deserved;" "Despise not the little ones;" "He conquers who endures;" "Experience teaches right."

* Formerly Master of the Home-in-the-East.
† Formerly of the St. Giles's and Grotto Passage Refuge.

The adjudicators state that almost all the essays have much practical merit, and display not only a large amount of personal knowledge and valuable experience on the subject of reformatory discipline, but also very considerable literary talent in their arrangement and style.

The adjudicators were the Rev. Sydney Turner, Redhill; A. Thomson, Esq., Banchory, Aberdeen; Mr. J. G. Gent, Secretary to the Ragged School Union, London.

I am, &c., ROBERT HANBURY, Jun., Hon. Sec.

Reformatory and Refuge Union, 118, *Pall Mall, London, Nov.* 18.

Notices of Books.

More Sympathy between Rich and Poor. James Nisbet & Co., Berners Street. Price, 4 for a 1*d.*, or 1*s.* 6*d.* per 100.

UNDER this title an interesting and useful series of four-page tracts is being published. Those already issued treat in a pithy and concise manner upon a variety of practical topics, all bearing upon the moral and spiritual elevation of the poor. They are headed—

1. General Remarks.
2. To the Rich.
3. The Sunday Question.
4. What is true Sympathy?
5. Beer Shops.
6. The Non-sympathiser Warned.
7. Almsgiving not Sympathy.
8. Intercourse must precede Sympathy.
9. Leisure Houses for the Labourer.

The first number, in answering the question, How is this sympathy to be shown? states that—

"The poor do not always like to be obtruded on at home. A mere visit of exhortation does little or no good.

"*A common place of meeting* will be found the best method of promoting this sympathy: one or more commodious rooms might be opened in every parish and district: admission should be free, or the very poor would be excluded. Tea, coffee, and bread and butter, should be sold at a moderate price. Some newspapers (the rich might spare their papers of a day old), and a few interesting books should be supplied gratis. A lending library should be attached, and a small sum charged for the loan of each book. Evening classes under voluntary teachers might be formed for the instruction of those desirous of learning. Females should be admitted as well as males. And there should occasionally be a familiar lecture on some interesting subject, illustrated by diagrams or experiments.

"The Poor and the Rich should be associated in the management.

"Intercourse between the classes would thus be established on friendly and equal terms. The poor man would look on the supporters of the Institution (who must take care to exercise a little self-denial, soon to become a pleasure, in leaving their evening fire sides) as his friends. He would be weaned from the tap-room; he would become more respectable; he would receive useful instruction, which, without being professedly on religious subjects, might point heavenwards.

"The Mechanics' Institutes and Reading Rooms of our great towns hardly furnish a model for such an institution as is here advocated. They are supported and attended principally by the middling classes. The very poor seldom appear there. A step must be taken downwards, to meet the working classes—the Institution must be one on a more homely and humble scale—the working class must be associated in the management—and there must be some creature comforts in the shape of warmth and refreshment.

"The rooms should be rented or built by subscription. Architectural decoration should be avoided. A poor man will often come to a humble room in a back street, who would not come to a grand room in a handsome building. The rooms being found, and papers and books presented, it ought to be nearly self-supporting. The services of the schoolmaster or mistress might be made available at small expense. There should be no lack of volunteers to teach and to lecture: there are few who could not do both with a little practice."

We recommend these tracts to the notice of our friends. They deserve a large circulation. One of them could be inserted in an envelope with a letter without requiring extra postage; in this way they could find their way and produce good effect among all classes of society.

Notices of Meetings.

STRATFORD.

On Thursday evening, October 30th, a very numerous and highly influential meeting of the friends and supporters of this school, was held in the National School Rooms. W. Cotton, Esq., F.R.S., presided.

The Report of the School Committee for the past year, from which it appeared the schools had been established more than three years, stated the number of children on the books was 375; average daily attendance during the last 18 months 153; the largest number at any one time was 305. The Evening School was composed of boys and youths from twelve to twenty-four years of age; the number in attendance in September being 105. The Sunday School was equally promising; the average number present was 76, who attended divine service at St. John's with the master every Sabbath. The Report alluded to the distribution of prizes at Exeter Hall, to 17 boys of these schools. Several of the boys had been admitted to the Reformatory Institution. Extracts of letters received from them were read, alike satisfactory as to the results of Ragged Schools. Some of the scholars were holding situations of trust and responsibility. At the Essex quarter session, in June last, the governor of Springfield Jail, in answer to the chairman as to the comparatively few juvenile offenders, said it was attributable to the establishment of Ragged Schools at Stratford, a district at one period that furnished the largest portion of that class of delinquents. The general improvement that had taken place in the school under the present master was very satisfactory, and the progress of the children under his tuition was much to be commended. £55 had been collected on the Thanksgiving day in aid of the schools at St. John's, Stratford; and a second sum of £30 17s. 10½d. collected after two sermons preached by the incumbent, the Rev. William Holloway, in June last.

The balance sheet of the treasurer exhibited an expenditure during the last thirteen months of £232 15s. 6½d., leaving a balance in hand of £16 10s. 6½d.

SNOWSFIELDS, SOUTHWARK.

An interesting meeting of the friends of this Preaching Station and Schools was held on Nov. 5th. R. Hanbury, jun., Esq., presided. W. Pritchard, Esq., the High Bailiff of Southwark, A. Pellatt, Esq., M.P., J. Payne, Esq., and others, addressed the meeting.

The Hon. Secretary then read the Report for the last year, detailing the working of the Society, by which it appears this past year has been one of encouragement and success, and that in almost every department of labour the necessity for a new building was severely felt. In addition to the School and preaching in the Station, Open-Air Preaching had been carried on to a considerable extent, to large and attentive audiences, and with very pleasing results. Some new and successful plans of furthering the sale of pure periodical literature had also been adopted during the year, including a literary bazaar stall at their summer treat. It was also in contemplation to open a Penny Bank, and to renew the winter lectures to the working classes.

SPICER STREET.

On Monday evening, Nov. 10th, a special meeting of the friends and supporters of this school was convened in the school-room. After the friends had partaken of tea, provided by the liberality of some ladies, the Rev. John Colbourne, M.A., took the chair, and, on opening the business of the meeting, stated, that they had been called together in consequence of a debt of £50 in the current expenditure having accumulated, and unless it could be cleared off, the operations of these useful schools must be curtailed. The Report stated that these schools were commenced in 1847, in Fleet Street, and the premises being too small, they were shortly afterward removed to where they are now conducted, which the Committee had been obliged to enlarge. The operations carried on consisted of a Day School for infants, boys, and girls, having an average attendance of 123; an Evening School for boys and girls, averaging 34; and Sabbath Schools, afternoon and evening, averaging 91. A prayer meeting is also held every Sabbath morning at seven o'clock. A Ragged Church service on each Wednesday evening. The annual expenditure of these schools is about £100, and this includes the salaries of two teachers for the Boys and Girls' Day and Evening Schools, the amount of which the Committee would be ashamed to own had they the power of increasing them. Towards this expenditure they had only £15 annual subscriptions and £20 from the Ragged School Union to depend on. The Committee, therefore, sought aid to enable them to pay off the debt, carry on the operations, and pay their teachers better. The debt was reduced before the meeting closed to £22 by sundry donations, and the Committee of the Ragged School Union have promised an extra £5 when the remaining £17 is raised.

ROBERT STREET, NEW CUT.

The Annual Meeting of these schools was held in Hawkestone Hall, Waterloo Road, on Nov. 12th. Mr. Alderman Lawrence presided. The Report stated that two Day Schools are effectively conducted for boys and girls, with Evening Schools for those who, from having to get a living as best they could in the day, can only attend at night. Sunday Schools are conducted, also a Penny Bank and Ragged Church. Other efforts are put forth for meeting the necessities of the adult, as well as the juvenile population of Lambeth. It was with much regret that we learned that these excellent schools were in debt upwards of £30. The interests of the school was advocated at the meeting by Rev. R. Robinson, Rev. Mr. Barker, Rev. J. Brown, Mr. Millar, and Mr. J. G. Gent.